The Priest

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Catholic University's New Rector
Rt. Rev. Msgr. Wm. J. McDonald

(See pp. 275)

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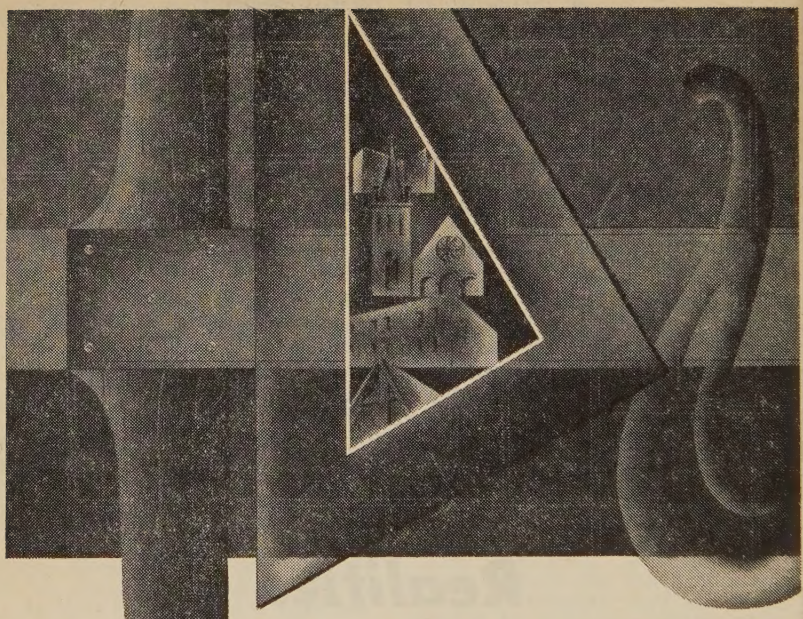

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Wise Man From The West

ON the sixteenth of this month, the Catholic University will inaugurate the Rt. Rev. William J. McDonald as Rector. A native of Ireland, Msgr. McDonald did pastoral work in the Archdiocese of San Francisco until being sent to continue his studies at Catholic University, where he was awarded his doctorate in philosophy in 1939. He has been professor of philosophy at the University since 1940 and vice-rector since 1954.

THE PRIEST has always felt most kindly toward the Catholic University. Indeed, most of our editors have been trained there. Father Ginder was a Basselin student with seven years residence. Father Cronin was also a Basselin, but he put in two additional years for his Ph.D., making a total of nine years as a student at Catholic University. Father Gustafson had four years leading to the priesthood and M.A.; three years, later, for an M.A. and Ph.D. in Philosophy.

Msgr. Coyle got his training in Canon Law at C. U. Father Schmitz has his M.A. and S.T.D. from the University and has been in residence there practically since 1930.

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Finally, Msgr. Newton, whose doctorate in Sacred Scripture is a Roman degree, was one of the most distinguished scholars ever to teach on the University's Faculty of Theology.

We might add that the late great Ignatius Smith, O.P., an editor of this magazine from its beginning until his death, was the one who discerned Msgr. McDonald's talents and saw to it that his services were secured for the University to which Dr. Smith devoted his life.

Thus our tie with the Catholic University is strengthened through this appointment of Msgr. McDonald as Rector. We have known him through the years. We have shared the same experience. He is close to our own time.

May God prosper him and the great institution committed to his care.

Blue Laws and Morality

THE failure to distinguish, between civil law and morality, as noted in an editorial on homosexuality, can have humorous ramifications, not to say that they are downright ridiculous. Witness the case of baseball in Vancouver, B. C., as reported by the *Wall Street Journal*. The law forbidding Sunday baseball really goes back to the 17th century Puritan Act "respecting the observance of Sunday" which forbids "exercising and frequenting bear-bating, bull-baiting, interludes, common plays and oth-

THE PRIEST **APRIL, 1958** **VOL. 14, NO. 4**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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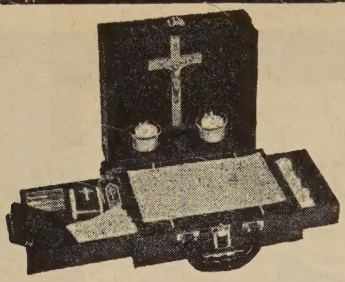

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A person who is robbed while traveling on the Lord's Day can't bring action against the robber.

No Hunting Either

If you kill hare, pheasants, partridge, grouse and other game on Sundays or Christmas, up to five pounds fine (Canada now uses dollars) can be charged.

Last summer the Vancouver Mounties of the Pacific Coast Baseball League, defied the Lord's Day Act and played on Sunday. The club was fined $50 and an appeal is now in the courts. Rev. H. T. Allen of Vancouver, secretary of the Lord's Day Alliance of Canada, an organization of churches, says, "Professional baseball is the same

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A report of progress CCS FUND RAISING 57

Francis K. Zimmermann
President & Founder

CCS raised $40,000,000 for Catholic causes in 1957. As we look back we note that our Catholic fund raising services were extended to dozens of new dioceses in the United States and Canada—we list among our newly won friends many bishops, priests, provincials and supervisors.

Our versatility was most dramatically reflected in 1957 by the completion of campaigns for multi-million dollar diocesan, hospital and university campaigns to our continued success in parish campaigns involving as few as fifty families. Continued analysis of CCS performance has enabled us to condense campaign operating schedules without affecting quality and thus permitted even greater reductions in the cost of professional counsel. Probably the greatest single development of the year was our introduction of Increased Income campaigns to successfully double and often triple ordinary Sunday income. The CCS staff of seventy-five Catholic fund raising specialists is one year older and wiser—the finest fund raising staff in the Catholic field.

We list just a few of our 1957 achievements to illustrate our versatility and success:

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Blessed Sacrament Parish **Church** Coalgate, Oklahoma	$ 15,000	$ 21,375
St. John the Evangelist **Church Restoration** Cambridge, Mass.	$ 250,000	$ 434,279
Norwalk **Central Catholic H. S.** Norwalk, Conn.	$ 750,000	$1,300,175
Archdiocese of Hartford **Cathedral** Hartford, Conn.	$3,000,000	$5,367,760
Redemptorist Fathers **Seminary** St. Louis, Mo.	$ 800,000	$1,381,058
School Sisters of Notre Dame **College for Sisters** Milwaukee, Wis.	$3,000,000	$3,464,618
Misericordia **Hospital** Bronx, N. Y.	$2,000,000	$2,887,056
Good Counsel **College for Women** White Plains, N. Y.	$ 225,000	$ 307,826
Fordham University **Development Fund** New York, N. Y.	$4,000,000	$7,290,290

CCS looks to the FUTURE

1958-59-60-61-62-63-64

Gerard J. Janeske
Chairman of the Board
& Founder

1958 is a new year of progress for CCS. While our institutional work has expanded we are still concentrating on parochial development. Over 65% of our work is in the parish fund raising field and we intend to expand and develop in this area particularly through the application of our new Increased Income Campaigns for increased Sunday contributions.

The past few years has witnessed a tremendous up-swing in the financing and construction of Central Catholic High Schools throughout the nation. Here, too, CCS feels particularly well-qualified to be of continued assistance to those administrators contemplating such activity on the basis of its wide experience in many high school appeals.

CCS promises continued efforts to improve its fund raising method through research, experience and constant self-examination. We have no intention of handling too many accounts and thus exceed our capacity to give each client the finest service available. In our careful and methodical approach to expansion we do look forward to the extension of our services to new areas and fields but only as our staff is trained and qualified to handle them.

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as a night club. It's paid entertainment in the business of games. They are just trying to shove open the door. In back of it are the catering and the liquor interests. You don't see them but they're there."

Other complaints have also been filed — against a pitch-and-putt golf course operated by the city in Stanley Park; a movie theater (upon complaint of B. C. Billiard Operators Assn.) and a billard hall (upon complaint by a high-school teacher). Although all of these complaints come under the same act by which the baseball club was fined, prosecution is up to the province's attorney general.

Attorney General Robert Bonner has drawn the line. "The pitch and putt golf course definitely won't be prosecuted under the act," he states emphatically. He explains: "It's largely a matter of pattern. We have had a pattern of Sunday observances undisturbed for years. Pitch and putt was part of it. The only thing is not to open it wider than in the past. But there is no use narrowing it."

Today, under this pattern in Vancouver, bowlers pay on Saturday or during the week to reserve alleys for Sunday. An ice-skating-rink club hikes its membership fee to cover Sunday skating. The club pays the rink during the week and the skater goes into the club Sunday "free".

"Sunday papers," with color comics and colorful magazine sections, are published on Saturday. Some movie houses feature Sunday midnight matinees that admit patrons after 11 p. m.(then start the movie show at 12:01 a.m. Monday.

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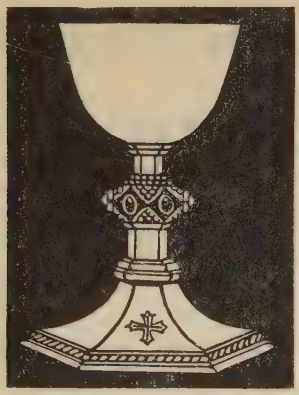

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— even though pay is involved — are legal, of course: The trains run; babies are delivered; you can send a wire, catch a cab or buy drugs. But it is unlawful "to engage in any public game or contest for gain. . . or be present at any performance or public meeting, elsewhere than in a church, at which any fee is charged, directly or indirectly". . . under Section 6 of the Lord's Day Act.

Although," remarks Ray J. Schrick in the *Journal*, "the three-centuries old English Sunday blue laws read like a joke, there is nothing funny about their legal strength." He cites the case of a New Westminster, B. C. police commissioner recently charged by a newspaper reporter with failure to go to church on Sunday and not exercising himself "in the duties of piety and true religion, publicly and privately."

The police commissioner first said he would fight against paying the 70-cents fine (five shillings) if levied. But when it was discovered possible conviction was a criminal offense that could affect the police commissioner's job and keep him entering the United States on visit, he begged the reporter to call it off.

Notice

We are advised by our Business Office that, effective July 1, subscription rates to THE PRIEST will be advanced to $4.00 for one year; $10.00 for three years; and $15.00 for five years. The seminarian rate will be increased to $3.00 for one year; $5.00 for two years.

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change, we must remind our subscribers that this is the first advance in rates since our reorganization thirteen years ago.

Liturgical Week

MSGR. Sherry of St. Gregory's Seminary, Cincinnati, writes us that the 19th North American Liturgical Week will be held in Cincinnati August 18-21, 1958, under the auspices of the Most Rev. Karl J. Alter, Archbishop of Cincinnati. As general chairman on local arrangements Msgr. Sherry extends a cordial invitation to all our readers to attend. The particular subject of the week will be "The Church Year."

Letter From Peru

THIS is a digest of a letter which passed through some half-dozen hands and finally reached us, none the worse for wear, with censorhip lifted so we can publish it.

Much of it concerned the activities of Father Frank Kennard, a priest of the Archdiocese of Portland who has offered his services to the Archdiocese of Lima. We learned that Father's activities are "almost impossible to keep up with." Our informant continues, "He's Bunyan in cassocks in the hills of his parish he's everything: sort of mayor, doctor, has a large school started, mechanic — besides his priestly duties; has had miraculous escapes: struck by lightning but unharmed; jumped from his jeep on one occasion as it was headed for the brink when a wheel came off, only to see it come to a stop against a small rock

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right on the edge; Communists sabotaged a bridge, cutting the pilings, and then the bridge crashed down — just after he stepped off it, etc., etc. Recently they made a vicariate out of his immense parish and more —to be in charge of some Opus Dei fathers, one of whom was named Bishop. I just saw Frank today; they're just getting organized over the boundaries, the upshot is that now he gets a helper, but his area is about doubled. In all, his area is three or four days travel by mule in any direction, and now has well over 100,000 souls."

The author of the letter, himself a Christian Brother, seems somehow to think nothing of his own incredible activities. "Four inspectors came from the Ministerio yesterday for an inspection of the school organization, and how we were complying with the new curriculum of this year. For paperwork they beat the States accrediting agencies; wanted to see our student health record what-not. I was tipped off by a kind Christian Brother in Lima the day before of this general inspection of private schools, and so stayed up all night with a squad of workers, and was 'all prepared.'

"This government control of schools is like an elephant on our backs; I surely hope that some day it can be shaken off . . . Our school team is in the annual countrywide tourney — as usual, lots of red-tape — took our secretary three full days to round up all the information cards, health certificates on each player, trip to the Ministerio to check the pictures

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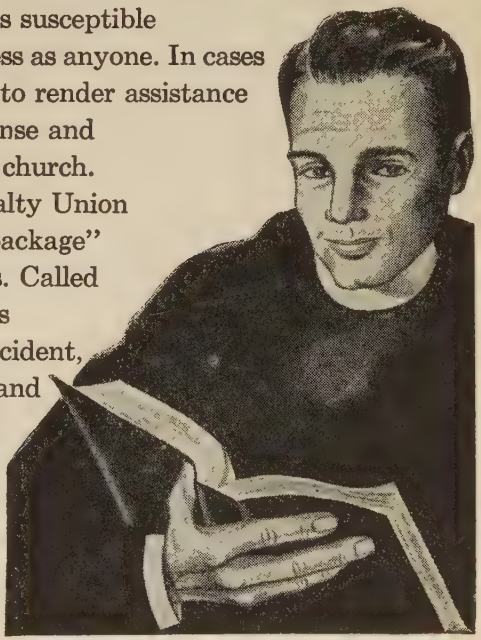

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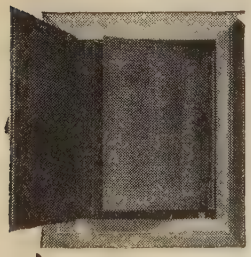

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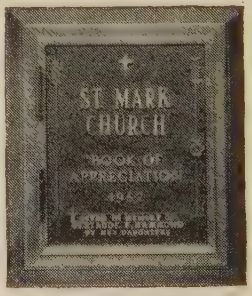

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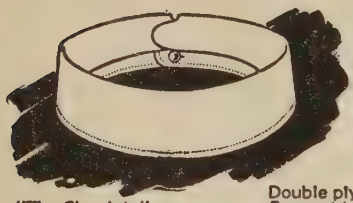

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Apostolic Delegates, S.C.V.

DURING the past year or so, the Holy See has appointed at least five Apostolic Delegates, "S. C. V.," as they are designated in formal documents from the Vatican. Rather than a title of superadded excellence, these letters indicate an excellence that is lacking, for they abbreviate "senza carattere vescovile." These Apostolic Delegates are priests, not Bishops.

According to the London Tablet, the newly-appointed Apostolic Delegate S.C.V. to Korea, Msgr. Righi Lambertini, "will wear a pectoral cross and a ring and the green and gold tasselled cord that Bishops wear, or the chain in *abito piano*. He will wear the magnificent feriola of watered silk which is the prerogative of the envoys of the Holy See. He is likewise entitled to the zucchetto, berretta, cappa and mozzetta of the same watered silk, and the

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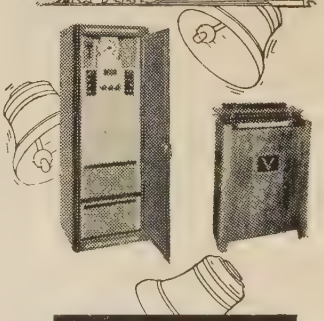

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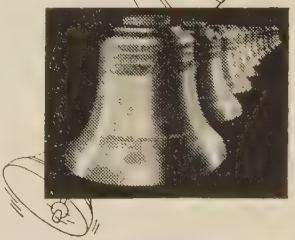

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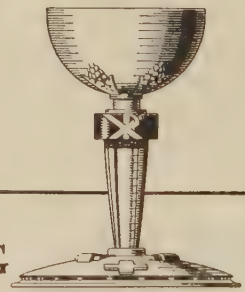
Second Rate Hymns

OVER the years we have been gathering notes on worthless hymns of all sorts and, while our sources are still rather scant, we have picked up a few prize specimens. Here is one by Father Faber:

"No Bibles and no books of God
were in that Eastern land,
No Pope, no blessed Pope, had

Continued on page 346



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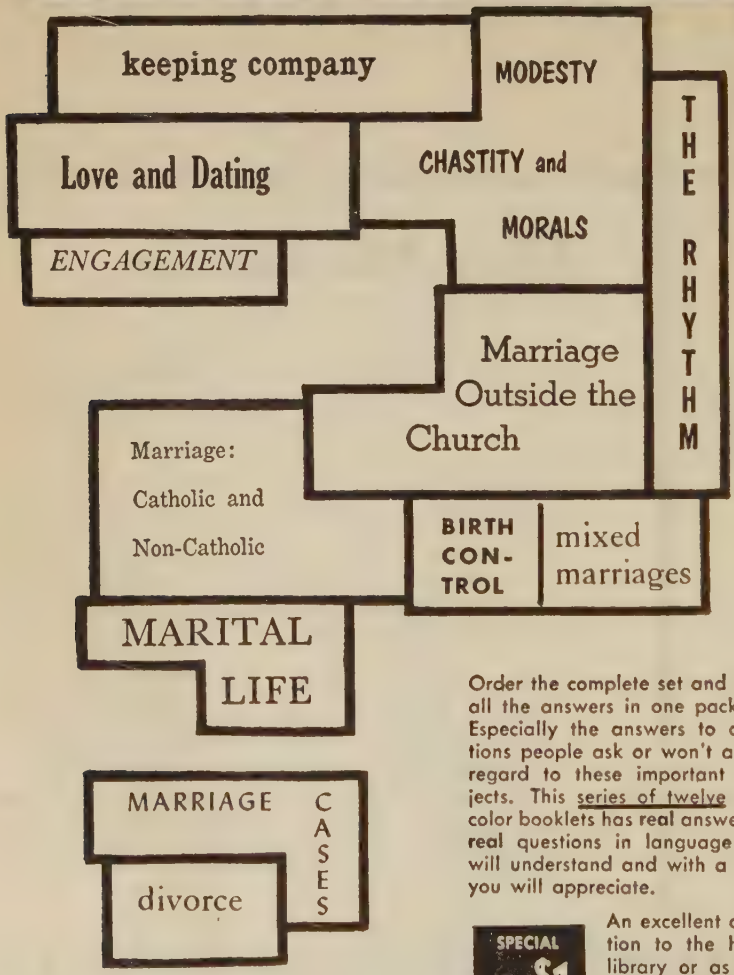

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THE PRIEST

THE PRIEST APRIL, 1958 VOL. 14, NO. 4

Editorial Comment

Gandhi, India and Birth Control

IN a sometimes eloquent and always sympathetic biography of Gandhi, Louis Fischer notes that when Mrs. Sanger visited the great Indian leader in 1935 to enlist his decisive aid for birth control, she "received no encouragement." On one occasion Gandhi stated, "Even assuming that birth control by artificial aids is justifiable under certain conditions" — "a valuable admission," according to Fischer — "it seems utterly impracticable of application among the millions."

In this quotation Mr. Fischer's comment "valuable admission" seems to us to crumble at the touch. What Gandhi said precisely was "even assuming . . ." He does not make the assumption himself and he would further restrict it by the phrase "justifiable under certain conditions."

Reading further in this biography only confirms our interpretation. While Gandhi recognized the need of limiting India's population, his attitude was not that current among officials of the UN. "If I could find a way of stopping procreation in a civil and voluntary manner," said Gandhi, "whilst India remains in her present miserable state, I would do so today." But the manner he favored, as Fischer specifically states, was discipline: "Self-control is the surest and only method of regulating the birth rate."

To this end he advocated, among other methods, late marriage, no earlier than twenty-one for women and the mid-twenties for men. Fischer calls this "his one realistic contribution." To us it hardly seems realistic and, in fact, he failed to restrain his own sons from early marriage. The implication is that Mr. Fischer thinks that Sanger methods and artificial birth control are the real methods of regulating the

birth rate. No one is about to deny that they are efficient; indeed, they are now being adopted in India and have some official sanction. But Gandhi himself would not have considered such means as being in conformity with reality and morality. It is Fischer himself, again, who shows us this.

"Sexual indulgence for its own sake" — and not for procreation — was not for Gandhi "a human necessity." On the face of it and as a generalization, one might possibly maintain that this view goes beyond that of Catholic moralists who propose a secondary end for marriage. It is rather the asceticism of Indian thought at its loftiest, not Christian in origin.

Radhakrishnan, in a well-known translation and commentary on *The Bhagavadgita,* which is the religious classic of India, puts this idea in his own Eastern way: "Only the single-visioned see the real." What lay back of Gandhi's asceticism was something like the Christian concept of Wisdom, the realization of what is end and what means, made operative by mortification and self-control on every level. Whatever its Western equivalent, one finds such ideas in many aspects of Indian life and tradition.

Krishna, the teacher of the Gita, advises Arjuna that for him "who has conquered his lower self by the higher Self, his Self is a friend;" but warns "for him who has not possessed his (higher) Self, his very Self will act in enmity, like an enemy." A true yogi, then, is one "whose soul is satisfied with wisdom and knowledge, who is unchanging and master of his senses, to whom a clod, a stone, and a piece of gold are the same." The mastery of the body, even of the faculties, is the means to mystical union — albeit the precise nature of this union offers considerable difficulties and would take us too far afield.

"Serene and fearless, firm in the vow of celibacy, subdued in mind, let (the yogi) sit, harmonized, his mind turned to Me and intent on Me alone." Such an idea is the intellectual and moral background of the thinking of Gandhi.

Sexual Abstinence

In one of its manifestations, on the merely sexual level, it is responsible for the practice of brahmacarya, "abstinence from sex intercourse in thought, word, and deed in all conditions and places and times" as Radhakrishnan paraphrases it. One must not, like our commentator, facilely confuse this with our own theology of the vows. It seems rather to resemble the virtue of chastity, as a part of temperance, which has as its object the rational control of the sex appetite and is obligatory on all, married and unmarried. Thus a house-

holder who controls his sex life is a brahmacari quite as truly as one who abstains from the sex function altogether. It may go completely beyond the question of sex as a closer approximation of temperance: "Verily, yogi is not for him who eats too much or abstains too much from eating. It is not for him who sleeps too much or keeps awake too much."

It is really a pity that we of the West are generally so ignorant of the East as to think yogi on a par with fire walking or even the fabled rope trick, or to equate it with the mumbo-jumbo of Madame Blavatski and Annie Besant who concocted theosophy. These are the cultists who, in Otto Karrer's biting characterization, "have barely caught a whiff of perfume from Brahma's lotus and are stammering an inarticulate ecstasy." Yoga now seems to be gaining some recognition in the West but merely as a physical and psychological tool, whereas the Indian sees the physical — posture and all that — as part of an over-all spiritual outlook.

Perfect Control

In any case, this concept of celibacy, Fischer assures us as well as Radhakrishnan, is "encountered frequently in Hindu lore and life." Having performed what he considers his duty to family, caste and country, the Hindu "may, in his fifties or late forties, graduate into extramarital unproductive sex or none." Gandhi himself said of brahmacarya that fully and properly understood it "means search after Brahma" (the Indian's word). It "signifies control of all the senses at all times and all places in thought, word, and deed." Perfect practitioners of the doctrine "are perfectly sinless. They are therefore near to God. They are like God."

This essentially Indian outlook, it was, that gave Gandhi the hold he had on all India. He was the *Bapu*, the adopted father of his people. Hence all classes could feel the truth of what he once said of himself: "Men say I am a saint losing myself in politics. The fact is I am a politician trying my hardest to be a saint." Wouldn't these words sound incongruous in the mouth of a Western politician?

True to Indian ascetism and to his own strict and selfless devotion, he and his wife, Katurbai, took an actual vow of celibacy which they observed from 1906, when Gandhi was thirty-seven, to his death in 1948. There would seem to be no great difficulty, with these ideas in mind, in understanding his course of action, and we were puzzled that Fischer was puzzled or could write, "It is difficult to plumb Gandhi's motives; even he did not know them." To his observance of celibacy, other motives may well have contributed, as he

himself saw it as "a response to the call of public duty" and sometimes alleged, "my main object was to escape having more children." For all we can ascertain, Fischer may be perfectly correct too in thinking that "some sense of guilt about sex" disturbed him; but his over-all view is clearly rooted in race and religion and naturally understandable in those terms.

Did Christianity have anything to do with all this? An interesting question, indeed, whether or not it can be satisfactorily answered. Otto Karrer in *Religions of Mankind* considers that modern Hinduism is best represented by Gandhi and adds that Gandhi himself hesitated for a long time between Christianity and his ancestral religion until racial feeling decided the issue.

Christ and the World

The Mahatma had studied world religions. The Jain scriptures, the New Testament, the sociological writings of Tolstoy seemed to be the three main sources of his conviction about non-violence. He called Thoreau's *Civil Disobedience* "a masterly treatise which left a deep impression on me." Of Christ, he said, "I am sure that if He were living here now among men, He would bless the lives of many who perhaps have never even heard His name . . . just as it is written: 'Not every one that saith unto me, Lord, Lord . . . but he that doeth the will of my Father.' In the lesson of His own life, Jesus gave humanity the magnificent purpose and the single objective toward which we all ought to aspire. I believe that He belongs not solely to Christianity, but to the entire world, to all lands and races."

The difficulty of interpretation is due in part to the traditionally syncretic approach of the Indian mind to truth wherever it may be found and to all its approximations. One looks in vain for a concept of what we know as orthodoxy. As Gandhi put it: "I believe the Bible, the Koran, and the Zend-Avesta to be as divinely inspired as the Vedas . . . Hinduism is not an exclusive religion. In it there is room for the worship of all the prophets of the world. It is not a missionary religion in the ordinary sense of the term. It has no doubt absorbed many tribes in its fold, but this absorption has been of an evolutionary, imperceptible character. Hinduism tells each man to worship God according to his own faith or *dharma*, and so lives at peace with all religions."

Another commentator puts the view thus with an added slur at the West: "India has developed certain valuable religious attitudes of mind and ethical notions which are unique . . . One of these has been a tolerance in questions

of intellectual belief — doctrine — that is amazing to the West, where for many centuries heresy-hunting was common, and bloody wars between nations over sectarian rivalries were frequent." A modern Indian religious teacher of considerable influence, Lahiri Mahasaya, proclaims "Divine union is possible through self-effort, and is not dependent on theological beliefs or on the arbitrary will of a Cosmic Dictator." He accepted disciples from any creed or culture, holding that "a Moslem should perform his namaj worship four times daily. Four times daily a Hindu should sit in meditation. A Christian should go down on his knees four times daily, praying to God and then reading the Bible."

The problem of precise interpretation, fortunately, is not our problem. At least one can see how an Indian, particularly an Indian in a modern nationalistic setting, might well look down upon the materialism of the West, having in mind also its political expressions.

But the suspicion will inevitably rise today in the mind of a Catholic observer that that same Western materialism may be on the point of overpowering the Indian way of life. For today one reads that India is proving to be a fertile ground for birth control advocates and that Gandhi's views are not prevailing.

Artificial Techniques

Manhattan's Dr. Abraham Stone has, indeed, devised a simple method for the illiterate to aid them in following the rhythm method but many others are promoting unnatural techniques. Boston's Dr. Clarence Gamble has suggested a cheap vaginal jelly made by boiling rice flour and adding salt which he thinks would be within the means of impoverished peasants. Dr. Sudhir Nath Sanyal of Calcutta has synthesized a new drug at which some medical men scoff, but the Indian government has rated his findings worth a full-scale trial.

P. K. Whelpton, an authority on population problems, once director of the population division of the UN, cites a study made by the World Health Organization and the UN which estimated that seventy per cent of the married couples of India "were interested in doing something to keep children from coming too close together or to stop having children before they got to the physiological limit."

It would indeed be a pity for India to lose its own way without finding ours; to wallow in western materialism; to strive after democracy while lacking the intellectual and religious foundations that begot it in the West. For if it comes down to the test of sheer materialism, why, Russia is your only model. —G.J.G.

Enough Breastbeating

A speech at Manhattan College

ROBERT I. GANNAN, S.J.

ALUMNI dinners all over the country are meeting this year in an atmosphere of shaken confidence. Soviet Russia's success in the satellite field brought a rush of intemperate criticism and demands for radical changes in the higher education that would play havoc with some of the things we love as Americans. I am not referring to oldtime sentiment and campus romanticism. You may remember the Princeton alumnus who shouted to Woodrow Wilson, "You have reduced my alma mater to an educational institution!" No, I am referring to essential values. These have been under fire.

To add to our uneasiness as alumni of a Catholic college, we are not allowed to forget a little spiritual sputnik of our own, sent up by Monsignor John Tracy Ellis of Catholic University. He started a bitter controversy in family circles three years ago, that is still going strong and from the controversy has come the general conclusion, which was not his, of course, that bad as all American education may be, Catholic education is worse than the non-Catholic. Whatever scandal has been given or taken, resulted not from his central thesis, but from the misunderstandings which followed his remarks. In other words, his point was a good point, but by the time it got down to the market place it had been distorted into the impression that there were no decent Catholic colleges and universities in the country, so that now, up in the neighborhood of my little mission church on Park Avenue, we hear with increasing frequency from Catholics who have their hearts set on St. Paul's and Yale that according to leading Catholic educators there is no intellectual p r o g r e s s being made in Catholic institutions.

That, of course, was the last thing Monsignor Ellis had in mind when he read a paper out in St. Louis, before "The Catholic Commissioners on Intellectual and Cultural Affairs," on May 4, 1955 entitled "American Catholics and the Intellectual Life." It was published afterwards in *Thought* and quoted freely in the secular and religious press of the country.

Two years later, Father Gustave Weigel, S.J., who teaches Ecclesiology in Woodstock College, read a somewhat similar paper before the same Congenial group, "American Catholic Intellectualism — A Theologian's Reflections," and because of the previous flurry

the Catholic and secular press reprinted his learned if somewhat caustic and racy comments.

Thus far there was some licking of chops in the enemy camp; some said unctuously, "Thank God the Catholics are begining to realize their limitations. They are begining to realize how far they have to climb to reach our level." There was some escape of steam from underprivileged faculty members in struggling institutions. But still, the distinguished voices from two ivory towers did not immediately penetrate to the masses.

It was not until Father John J. Cavanaugh of Notre Dame entered the lists in December last that everybody began to take sides. The latecomer thought he was merely quoting the scholars who had spoken before him and was astonished when he pulled the house down on his head. It seemed to some observers that the hierarchy and the Catholic press had taken the first two attacks with excessive humility and had already begun to feel a little bit annoyed with themselves, so that when the third reformer came along and rattled the same old family skeleton, they let him have it.

What's Their Point

Now what precisely were these friends of ours driving at? Monsignor Ellis wanted to prove that there were not enough Monsignor Ellises in the Catholic Church and with that we are in full agreement. We could use many more such charming and learned prelates. He was talking about intellectuals and using "intellectual" in a very technical sense. "Intellectual" so used does not mean "intelligent." It does not mean "educated." It is used of a specialist, of one whose achievements are in abstract speculation, of a research man who publishes his conclusions in learned magazines.

By way of illustration I might mention that in the fall of 1936 I invited Hilaire Belloc to come from England for the spring semester at Fordham and assigned him to the History Department of the Graduate School. To my surprise some of the faculty members came to me and protested that their reputation would suffer because Hilaire Belloc was not an "intellectual." He never used footnotes and, worse still, made history popular.

In the same sense, of course, Cardinal Mundelein was not an intellectual. The Chancellor of the University of the State of New York is not an intellectual. Brother Augustine Philip is no longer an intellectual. He was before he became president, but I prophesy that if he serves Manhattan as long as I served Fordham, he will have difficulty at the end spelling his own name on the diplomas, and the same is true of

two Ivy League presidents I know who realize that their "intellectual" days are over.

Are We Behind?

But the point Monsignor Ellis wanted to make was that we have not produced our share of specialists. He charges, of course, that the whole United States is anti-intellectual and quotes Merle Curti's witticism that "in the Old World an ordinary mortal on seeing a professer tipped his hat, while in America he tapped his head." But backward as the rest of the country may be, the Monsignor claims that Catholics are behind the rest of the United States.

Unfortunately, his paper contains a number of obiter dicta which are a little difficult to establish and, more unfortunately still, a flash or two of personal annoyance. He quotes, for example, with some approval the vitriolic comment about Catholic education that was once made by Robert Hutchins in Chicago. This interesting and outspoken critic of all things human had been invited in a moment of aberration on the part of the officers to speak at the annual dinner of the National Catholic Education Association. To their embarrassment he gave the assembled delegates exactly what they deserved to get for asking him. He punched them right in the nose. What he said was that Catholic institutions had adopted all the worst features of secular education and ignored most of the good ones.

It does seem a little sweeping, doesn't it? But accepting the charge in general, the Monsignor goes on to upbraid administrators, as usual, presidents, chancellors and deans. In that he speaks for all the unappreciated faculty members in the country who gather each morning for their coffee-break. Whenever they get together, they always come to the conclusion that "malum est in capite"—the trouble is at the top. Each one always says, "If our illiterate president would only have sense enough to stop collecting money and just concentrate on spending it for the research in my department, old Siwash would be a real university."

I know from experience that Brother Augustine Philip must have a feeling of deep sympathy with Rudolph Bing of the Metropolitan Opera House. But all these interesting comments aside, the main point of the paper was that we have not got enough research men publishing in learned magazines.

Father Weigel's Angle

Father Weigel had a somewhat different angle. He agreed with Monsignor Ellis that there was "an indisputable lack of Catholic intellectuals" and this he blamed largely on the way ecclesiastics are being trained in the United States. It was

an interesting paper, with comments on seminaries that are seldom aired in public. Read at the annual Bishops' meeting down in Catholic University, it would, of course, have been highly stimulating and I, for one, would have paid admission to be there. But quoted in journals like *Time* and *Newsweek,* it gave the impression that we Catholics face a real crisis in intellectual inferiority.

When Father Cavanaugh's turn came, then, he thought that he was making the same shot, though he realized that he was putting just a little English on the ball. He said that "intellectual prestige of American Catholics is shockingly low" and cried out, "Where are the Catholic Oppenheimers —where are the Catholic Einsteins?" He could not have meant that just as it sounded, but in any case he ended by pointing the finger of blame at Catholic institutions. He pointed it, however, in a way that skirted despair. There was just a suggestion that amidst all this Catholic ignorance and decadence one beacon of hope was shining somewhere in the Middle West.

A Foundation In Fact

Now, what impression does all this make on an innocent bystander, a Harry Truman of the educational world, who has time to take a morning walk without reporters and philosophize? Well, first of all, it seems to me that underneath all this hassle there is a foundation in fact. We do need more research men in every field. Sometimes the advances that are being made may seem trivial to an outsider. When you see a man, for example, who has been two full years on the back leg of one fruit fly, you are likely to say, "Is that worth 24 months of concentrated labor?" Perhaps it is. We cannot always recognize a little link in a very important chain that may lead some day to a wonderful discovery. That is why we never belittle the curious subdivisions of a topic that are assigned to our graduate students.

But the fact to be emphasized here and now is this: real progress in the field of research IS being made already in many Catholic universities and if we know our history as we should, we are not impatient with the pace.

To make that history concrete, let me be personal for a moment. One of my grandfathers was English and Protestant. He went to a good school, was accepted and made money. The other was Irish and Catholic. He got what education he could from an old Hedge Master in the eighteen-thirties, and when he came to America, lived his life out as a baggage master on the Erie. My father attended a little red school house in Port Jervis un-

til 1866 and went to work in the roundhouse at the age of fifteen.

When I was born, my eldest brother was a freshman in Yale and intervening brothers tried out Brown, Columbia and Lafayette. By the time that I had graduated from high school, however, my father had learned enough about higher education to send me to Georgetown. This was still a small institution fifty years ago. There were 120 boys in the entire college — no graduate school of any kind—and a little medical school and a hospital which, compared with what they have now, were holes in the wall.

Since then the pace at Georgetown has been reasonable, to say the least, and the same is true of Fordham, which I mention now only because my testimony happens to be first-hand. Twenty-five years ago Fordham had a graduate school, but it was making money and that is always a very bad sign. It was located in the Woolworth Building, with part-time teachers and part-time students, and not a book on the shelves. The catalog stated with disarming simplicity that the students had the use of all the modern facilities at Forty-second Street and Fifth Avenue.

Just ten years later, due very largely to my predecessor, Father Aloysius J. Hogan, S.J., the school was up on the campus, with full-time students and full-time faculty members, losing $110,000 a year, besides a lion's share of the $90,000 budget for the library. In 1936 four college seniors decided to go on for research. By 1956 the number was forty-eight, a percentage increase of from two per cent of the senior class to sixteen per cent.

These are only personal statistics and local conditions, if you will, but characteristic enough to indicate the educational background and progress of most Catholics in the country. What I happen to know about Georgetown and Fordham, *mutatis mutandis* would be true of Manhattan—would be true of every important Catholic institution in America.

The Purpose Of A University

It might appear from this that our ultimate goal does not extend beyond the development of a campus swarming with intellectuals. It is true that the purpose of a university is to pursue truth and for that we need research men. But that is not its only purpose. It must also teach the truth and guide society. In addition, therefore, to ivory towers, and I am not belittling ivory towers—there ought to be a few handsome ones on every campus—but in addition to the ivory towers we need classrooms, offices and chapels. If Monsignor Ellis were

here, I would not dare say we also need gymnasiums. There I go—overemphasizing athletics again!

But all this means that we need good teachers, and a good teacher is very seldom a good research man, and a good research man is very seldom a good teacher. They are usually a different stripe of cat. Let it be said, too, in all modesty, that we need good administrators, administrators who are never research men, though sometimes ex-research men. Let us, then, be enthusiastic about research and everywhere give due honor to the publication of good books. But never let us fall into the sin of "bibliolatry." It is possible, you know, to worship production and productivity for their own sake; to measure teachers exclusively by the number of books they produce. Where that is the case, an invaluable Mr. Chips could never expect a raise in salary, let alone a professorship.

Too often in the typical American university we see the minimizing of the activity of a teacher in favor of research, a tendency which is traceable, of course, to the method peculiar to science and also to the naturalistic viewpoint that nature will yield ever new and valuable facts and that new facts and the acquisition of new facts are more important than the preservation of our cultural heritage. In addition, then, to a reasonable proportion of research men, we hope always to have our share of the few brilliant teachers in circulation. Some of them may have spent so much spare time with their students that they had no leisure to write for learned magazines, but their place with us will always be an honored one. We want our good administrators, too, men who can dream as well as beg, and be the lubricating element in the midst of specialists.

The Needs Of Society

One more point: We should like to insist in closing that we do not expect or desire the majority of our graduates to be intellectuals in the narrow sense. We need doctors, dentists, lawyers, engineers, parish priests, and all of these we are training now with increasing success. We need businessmen who will carry the principles of Christ out to the market place and make them work. We need statesmen, too, who can survive the politics around them and rise to the top.

But in answer to some of the statistics thrown at us in this controversy, we might add that we do not expect to live long enough to see Protestant America filling the Senate and House of Representatives with Catholics. Neither do we expect in our lifetime to see a President courageous enough to defy the ministerial associations and fill his Cabinet with

the graduates of Catholic colleges. In short, we shall be satisfied to know that a reasonable proportion of our graduates are intellectuals and a reasonable proportion, leaders in non-scholarly fields, both proportions to be arrived at within a reasonable length of time.

Be on your guard, then, gentlemen, against denunciations that ignore our minority position, our immigrant origins, our recent emergence, our racial characteristics, and all the other historical and sociological elements that have complicated the present situation. Above all, when the acknowledged fact that our Catholic graduate schools are just emerging in the world of research is used again as evidence that we are failing to produce our share of well-educated clergy and laity, let the history of our many colleges throughout the land speak for all of us.

Christ On The Acropolis

A recent piece about the Parthenon, Athens, didn't mention the highly interesting fact that for some 50 years it was a Catholic basilica. I believe in the late Middle Ages, during the Catalan occupation, a fact rarely mentioned by Hellenophiles, and by our native brand, never.

This is probably a hangover from that conspiracy of Victorian agnostic dons to boost Paganism. To note that Pallas Athene gave place to our Lady for some 50 years probably still evokes refined shudders. On the other hand it might possibly explain why those memories of the Litany of Loretto break into Renan's celebrated prayer to Athene on the Parthenon? Just a thought. — Pasquin, **The London Universe.**

The Minor Seminary Looks At Itself

Toward constant improvement . . .

FRANCIS L. KINNEY, C.PP.S.

THE uniformity of the gathering of Roman collars was broken only by an occasional distinctive religious garb. Not so uniform, however, were the opinions rehearsed by the speakers. Following a formally presented paper on the place of Greek in the program of the minor seminary, the discussion was open to the floor, as is the usual procedure in this annual conference, and a speaker had delivered a forceful plea for the retention of classical studies in their most rigid form. Another cleric voiced the opinion that the modern program of studies for the modern American priest should retain only as much classicism as is needed for an appreciation of that era of Western civilization. Still another countered that such a statement seemed rather an echo from Columbia University than from the chair of St. Peter. "Foul blow," came the mutterings of not a few in the audience. The annual minor seminary conference, held at the Catholic University of America in Washington, D.C., was on its way to another smashing success.

Initiated in the spring of 1950 by Dr. Roy J. Deferrari, director of workshops at the Catholic University of America, the annual minor seminary conference has already undergone considerable evolution. The first two conferences were more or less managed by the University, and the priests participating as representatives of minor seminaries throughout the United States were there in the role of learners. Beginning with the 1952 conference, the Catholic University turned over the management of the conference to the Very Rev. George Gleason, S.S., president of St. Charles College, Catonsville, Maryland, a minor seminary educator throughout his long priestly life. With Father Gleason's death, in 1955, the direction of the conference has been continued by the Rev. Cornelius Cuyler, S.S., another specialist in the training of young men for the priesthood.

It may come as a surprise to an older generation that there should be anything to discuss about the American minor seminary. Are not the purposes and functions of such institutions so fixed by legislation and tradition as to preclude further development? Dr. Roy J. Deferrari, who is vitally interested in all phases of the Catholic educational endeavor, did not believe so. Recognizing fully that the first and chief objective of the minor semin-

Father Kinney is at the Brunnerdale Seminary in Canton, Ohio.

ary is to train young men to enter the professional studies of philosophy and theology in the major seminary, Dr. Defarrari also realized that the educational phase of the priest's work in our time, which is nearly inescapable, makes it necessary for our seminaries to be so equipped as to be able to prepare priests well for their duties in the field of education and to receive due recognition for this work at the hands of educational leaders and organizations, particularly the accrediting agencies.

The investigations that have been carried out as a result of these conferences begun under Dr. Deferrari's direction have shown that a great deal needs to be done to improve the status of minor seminary education. Contrary to the belief of the more conservative element of seminary educators, there has been considerable diversity and fluidity in the curriculum of the minor seminary. Though all minor seminaries offer courses in religion, English, and Latin, for example, one investigation revealed that attention devoted to these areas does not have equal emphasis in all minor seminaries. Religion is taught in some seminaries for six periods per week for six years; in others, for one period per week during the same number of years. The tendency since the 1930's has been to reduce the number of class hours per week in Latin, to whittle down the course in Greek, to increase the courses in French, sociology, chant, and physical education, and to decrease the courses in German, mathematics, physics, chemistry, ancient and medieval history, and civics.

State Accreditation

Similar investigations have revealed how inadequate the minor seminaries have been in offering programs of study that have on them the stamp of approval from official accrediting agencies, such as state departments of education and regional associations. A sampling of fifty-five minor seminaries in one research project brought forth the rather astounding information that eleven, or twenty per cent, had no accreditation whatsoever. Only seven, or about thirteen per cent, of the seminaries had both regional and state accreditation.

The author of this bit of research points out: "Obviously, a young man does not apply to a seminary because he wants to go to college or because of the seminary's scholastic standing. But, as the Holy Father points out, the youth's academic innocence must be protected. His interests must be safeguarded. His implicit faith does not lessen our responsibility to maintain high academic standards."

It is the good teacher that makes the good school, says Pius XI in his encyclical on the

Christian education of youth. The minor seminary conference, naturally, could not measure the moral goodness of the faculty personnel in minor seminaries, but it has investigated the professional qualifications of seminary instructors. Glaring weaknesses appear here as well. In a sampling of some seventy-six minor seminaries, it was learned that an average of only about thirty-four per cent of the teachers hold academic degrees in their respective teaching areas. Eighteen seminaries were staffed with priests none of whom held academic degrees in their teaching fields. Lack of stability in faculty personnel was also noted, rapid turnover in the staff being the common practice in the minor seminary at both high-school and college levels.

Eager Self-Criticism

Seminary educators participating in the annual conference, representing an average of twenty-seven religious communities and eleven dioceses, have shown themselves to be their own worst critics, unwilling to explain away weaknesses in the minor seminary setup and eager to improve its status. They have not flinched in undertaking the immense task of scrutinizing the curriculum from every aspect and, during the past seven years, have managed to handle agenda including the syllabi of Latin, Greek, English, religion, social studies, history, and the natural sciences, plus special attention to such matters as organization and administration, student personnel services, remedial reading, articulation with the major seminary, and relationship to accrediting agencies. The program for the 1957 conference included a review of the natural science syllabus, a presentation of the syllabus in modern foreign languages and, as an added feature, a paper on questionnaires connected with affiliation and accreditation.

As has been noted, the Catholic University of America remains the meeting place for the seminary educators, who come from all parts of the United States for the three-day intensive program, and the sessions have become vitalized by the active participation of all in the buzz sessions following each formal paper. Interest has not waned despite the fact that an entire year elapses between the meetings, and the agenda set for the meetings is not equally appealing to all seminaries. Seventy-five priests took part in the 1956 conference, and the average number in attendance since the inception of the conference is sixty. Occasionally an "interloper" from a major seminary will appear in the group to attempt a presentation of what the major seminary expects from the products of the minor institution.

Dr. Deferrari will admit that the conference, which was originally quite experimental, has

succeeded beyond his fondest expectations. He is especially happy that the conference has emerged from its appearance as an affair managed by the Catholic University to a meeting of seminary specialists with common problems seeking common solutions. Eight volumes of literature, containing the papers presented annually and summaries of floor discussions, have been published so far by the Catholic University Press. This literature, most of which is unattainable from any other source, represents a distinct contribution to the Catholic educational effort in the minor seminary field. More than this, the annual minor seminary conference represents the emergence of a new era of ecclesiastical training for the priests who will serve the Church in the United States.

The Church In England v. The Church of England

"Stand fast, brethren, stand steadfast, I say, in that faith which Christ planted, the apostles preached, the martyrs confirmed, the whole world approved and embraced. Stand firm in that faith which, as it is the oldest, is also the truest and most sure, and which is most in harmony with the holy scriptures and with all antiquity. Stand constant in that faith which has a worship worthy of all honor and reverence, sacraments most holy, abounding in spiritual consolation. For if ye have remained constant in this faith, that is, in the Catholic Church, in the Ark of Noe, in the house of Rahab, with what joy and consolation of the soul will ye not be flooded: yours will be the sacrament of penance for the cleaning of your souls; yours the sacrament of the Body and Blood of our Saviour for the refreshing of your souls; you will be partakers of all the satisfaction and merits of Christ, of the fellowship of the saints, of the suffrages, prayers, fast, and almsdeeds of all the just whom the Catholic Church throughout the world holds in her bosom. O blessed they, yea, and thrice blessed, who in this deplorable world stand firm in the faith of Christ."—**William Hart to the afflicted Catholics of England (hanged, drawn, and quartered for the priesthood at York, March 15, 1583, under Good Queen Bess).**

Benedict XV - Pope Of Peace

A monument in Istanbul . . . **OLIVER WEDNESBURY**

IN St. Peter's, Rome, there stands a marble monument erected to the memory of Benedict XV, the Pope of World War I, who reigned from 1914 until 1922.

The Pope is portrayed kneeling in prayer. His fine, aristocratic features are touched with sadness as though he had in mind the scene represented behind him, in bronze bas-relief — Europe in flames, guns bringing its civilization to destruction.

One expects to find a papal monument in the great basilica of St. Peter, but there is another monument of this Pope in a most unexpected place. It is in a public square of Istanbul, the city which, as Constantinople, was the capital of the Turkish Empire. That statue was erected by a grateful Oriental people because of what Benedict XV did for war victims in his brief reign of just over seven years.

Quite a story centers in those two monuments, a story which is gradually opening the eyes of the world to what this frail but amazingly energetic Pope accomplished. The monument in St. Peter's presents the fact of the war; that in Istanbul is a tribute to what he did about it.

The outbreak of World War I broke the heart of St. Pius X and Benedict XV inherited its horors. The war was a terrific shock to all the people of Europe. Although the realistic might have been unprepared to say that wars had gone forever, even they did not anticipate the appalling character of the conflict that destroyed men, women, children and cities with a ruthlessness hitherto unknown.

Like Pius X, Benedict — then Cardinal della Chiesa, Archbishop of Bologna — had been deeply stirred by the outbreak of war and had delivered a remarkable address setting forth the duty of the Church at such a time and stressing the need for the Holy See to be strictly neutral while striving unceasingly to restore peace and mitigate suffering.

That address made a great impression. It may even have contributed to his election as Pope after Pius X died on August 20, 1914. As was their duty, the Cardinals rushed to Rome immediately and on September 3, after ten votings, Cardinal della Chiesa was elected by a large majority. Evidently the Cardinals realized that the new Pope would face a supremely difficult task and that the man most fitted to rise to that emergency was the Archbishop who had pondered the issues and knew clear-

ly in his own mind what the Church should do.

Hardly had he been crowned before Benedict XV wrote his first encyclical, "Ad beatíssimi Apostolorum," a passionate plea for peace and an urgent call for peace negotiations. He pursued vigorous efforts to bring about an armistic on Christmas Day — reminiscent of the Peace of God in the Middle Ages when private warfare was suspended on certain days — but the belligerents were far too deeply embroiled to heed him. The war went on and on and on.

Trained in Diplomacy

Although few people had believed that war in the 20th century was possible, the training that Benedict had received before he occupied the Chair of Peter had been such as to fit him for his high office when war came. He had spent years in both diplomacy and pastoral duties.

A little over a hundred years ago, on November 21, 1854— not three weeks before the dogma of the Immaculate Conception was proclaimed on December 8—Giacomo della Chiesa was born at Pegli, in the diocese of Genoa, second in what was to be a family of four children. His father, Marchese della Chiesa, came of a family of soldiers, statesmen, and churchmen; his mother, Giovanna Miglibratti, numbered in her family a former Pope, Innocent VIII, a 15th century head of the Church.

Perhaps the times in which he lived gave some fortaste of upheavals to come. The new Kingdom of Italy had just been established when he entered the University of Genoa in 1871. Rome had fallen before the armies of the revolution on September 20, 1870, and a united Italy had been established under King Victor Emmanuel. Pius IX had become a volunteer "Prisoner of the Vatican" with the passing of the Papal States, an example followed by his successors until an agreement was reached with the Italian State during the reign of Pius XI.

A doctor of law in 1875, young della Chiesa studied for the priesthood in the Collegio Capranica in Rome and then prepared for the Vatican diplomatic service at the Accademia dei Nobili Ecclesiastici. He became personal secretary of Rampolla in 1883 when that great diplomat was sent as papal nuncio to Madrid.

Cholera in Madrid

During the four years in Spain Chiesa had another "dress rehearsal" for the part he was to play as Pope. A cholera epidemic in Madrid and other cities called forth all his earnest efforts to help. The devoted service he then performed was good training for the aid he organized in later years for the victims of war.

Back in Rome, Rampolla was created a Cardinal and then became Secretary of State. He named Monsignor della Chiesa as his undersecretary, a position he held for ten years. When Pope Leo XIII died in 1903 and Cardinal Sarto was elected as Pope Pius X and Cardinal Merry del Val succeeded Rampolla as Secretary of State, Chiesa was retained as deputy secretary. On December 16, 1907, Pope Pius appointed Msgr. Chiesa Archbishop of Bologna and on May 25, 1914, conferred on him a Cardinal's hat.

The high quality of the man shone forth in his work as Archbishop. He entered most seriously into his pastoral duties, so different in many ways from the high diplomatic office he had held in Rome. Regularly he put in a sixteen-hour day and was always accessible to the clergy of his diocese. He led the Italian national pilgrimage to Lourdes in 1913 but otherwise he took no vacations — and with the responsibility involved, that pilgrimage could hardly be described as a vacation. He made a careful study of his diocese, saw where changes were necessary and made them, brought new ways where they would stimulate greater activity and efficiency. He who excelled as a diplomat became a real Father in God to his people.

Then came that great speech and his clear definition of the role of the Church in wartime. He was a "marked" man. He was ready for the Chair of Peter when Pius X died. His policy of strict neutrality enabled him to be pastor of all Christians and to serve all alike. Governments which had been cool toward representation at the Vatican began to realize that it would pay to have a minister or ambassador there. France resumed official relations and Great Britain, for the first time since the 17th century, sent a minister to the Holy See. Before Benedict died in 1922 the number of states accredited to the papal court had risen from 14 to 25. Thus, in at least one spot on earth, neutrals and belligerents could meet "above the battle."

Efforts Toward Peace

The Pope tried to bring the belligerents together in his famous Peace Note of 1917 but the war dragged on until the sudden collapse of Germany in 1918. One of the points he made in his efforts to achieve reconciliation was a reminder that freedom of the seas is one of the sure guarantees of peace— a reminder of peculiar interest these days as the world faces the continued crisis of the Suez Canal.

A sidelight on Pope Benedict's Peace Note occurs in the book, "From Faith to Faith," written by Dr. William E. Orchard, famous London preacher whose conversion to Catholi-

cism was hailed as the most significant since Newman's.

Father Orchard, who died in 1955, was still a Free Church minister at the King's Weigh House in London's West End, when he in his way was doing all he could, like Pope Benedict, in the cause of peace. A French Benedictine translated the letter he wrote to His Holiness praying him to speak in Christ's name to the rulers of Europe, urging them to bring the war to an end. Dr. Orchard knew, through being in touch with the Catholic Peace Society, what the Pope's mind was on the subject of peace. That letter went through private hands and he had every reason to believe it reached its destination.

"I certainly do not claim," he stated in his book, "that anything I had written would have had such effect, or, indeed, that Benedict XV needed anyone to remind him of his opportunities and duty. It was, therefore, simply a fact of temporal, not of causal sequence that a few weeks after there appeared the Pope's Appeal for Peace."

No wonder, when Dr. Orchard, in later days, suddenly came across that monument to Benedict in St. Peter's he could not resist the reflection, which he hoped was not vain pride: "Well, *we* were agreed, at any rate."

That other monument, the Istanbul monument to Benedict in a non-Christian land, is eloquent tribute to what the Pope of Peace accomplished through his merciful work in behalf of those swept into hunger and suffering by the war. In a sense, this is an even greater monument to his life and work than in St. Peter's because it shows how gratitude can transcend all barriers of creed and race and can find expression on a broad, human basis.

The full effect of Benedict's well-defined neutrality of the Vatican was felt in the reign of his successor, Pope Pius XI, when the ratification of the Lateran Treaty between the Holy See and the Italian Parliament took place in 1929, thereby ending the long period when Popes were "prisoners of the Vatican." The treaty, although negotiated by another Pope, was actually a vindication of Benedict's long-cherished ideas.

The Lateran Treaty

Under the terms of the Lateran Treaty, the contending parties in any international dispute may appeal to the Pope for a decision by his court. Acting on their own initiative, nations may seek the solution of their disputes by direct appeal to His Holiness, an impartial and neutral authority. It is true that the nations have to date not appealed to him, but it is also true that the machinery for such appeals exists if they wish to make use of it. The Popes of the Middle Ages were

often mediators. It may be that they will again serve in this manner. A court set up by the Pope to consider international disputes, gigantic as they sometimes are, would be competent to act, owing to the Vatican's rich legal inheritance going back to Roman law itself.

The Foreign Missions

In yet another way, Pope Benedict outlined a far-reaching policy which is bearing fruit today — his plan for foreign missions. Because so many priests had left the missions to return to their own countries as army chaplains or volunteers, there was a shortage of missionaries. How to fill the vacancies?

One method was by encouraging missionary vocations, but the more important policy was that of training a native clergy to carry on the work initiated by foreigners. Today this is sometimes the only way that missions can continue to function, because in the new nations that have sprung up since World War II the people are very sensitive to "interference" by foreigners, not stopping at persecution to show their hatred. The missionaries may be devoted to the Church of Christ first, last and all the time, but their foreignness destroys their effectiveness. It is quite striking to note in the present Sacred College the presence of Cardinal Thomas Tien, first Archbishop of Peiping, China, and of Cardinal Valerian Gracias, Archbishop of Bombay, India. The college is becoming more truly representative of the worldwide work of the Church.

The question has been asked, "When is the cause of Benedict XV going to be introduced?" It is likely to be asked more frequently in the future than in the past. It will be asked as the international role of Benedict becomes better known, a role that grew out of a life dedicated to the Church and to the people he served as diplomat, Archbishop and Pope. When a man accomplishes his great life work in the heat of war, its true value may not be admitted at once—too many emotions have to cool. But when, in calmer moments, it is seen what he achieved, an ardent desire to recognize his holy zeal will become manifest.

The pages of the future may turn someday to a wonderful climax in the story of Benedict XV, Pope of Peace.

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One of those zealous ladies who constantly complain should they see their parish priest enjoying himself, chided her rector when she saw him going out one afternoon with a gun.

"I never heard of St. Peter going out shooting," she said.

"No," said the P. P.. "he spent all his spare time fishing."

St. Thomas More: Martyred Chancellor

PIERS COMPTON, ESQ.

'The King's good servant, but God's, first'

HE was a trained lawyer, skilled in argument; in the emphasizing of cardinal points, or the evasion of difficult ones. He could hold his own with the keenest controversialists in the land; but he chose to die (when he might have saved himself by affecting to compromise) for what many regarded as a mere trifle of conscience; and some of those who were nearest and dearest to him wondered how far his stand was motivated by valid principle, and how far by stubbornness.

The vital issue that led him to worldly ruin was whether the reigning monarch, Henry VIII, could be Supreme Head of the Church in England. Many, if only to save their lives, agreed that he could. But while no such admission was made by the ex-chancellor, Sir Thomas More, his legal instinct prevented him from framing an open denial.

But his enemies knew what was in his heart. He had always been a witness to Catholic truth, and despite his refusal, when faced with the question, to return a fatal negative, his very presence, some influences derived from their knowledge of the man, made them aware that he would never admit the reality of the king's ecclesiastical title.

It was something new, a measure of convenience; whereas the ex-chancellor stood by the monumental fact in which all men of the time had been reared; the fact that Headship of the Church had been vested in St. Peter and his successors.

Sir Thomas, when the crisis came upon him, was fifty-six years old. Born into a prosperous legal family, he had followed the usual way of advancement open to a boy of his class, by becoming page to one of the great magnates. He entered the household of John Morton, Archbishop of Canterbury, and thus began his acquaintance with the world of affairs into which he fitted so well—but with only one side of his nature.

For although, judging by his scholastic career at Oxford, and his early showing as a law student who excelled in logic and persuasive address, his future was never in doubt, there were times when his naturally strong religious instinct almost

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Mr. Compton is literary editor of the London Universe.

overcame his professional training. He was an ascetic who limited his time of sleep to five hours at the most, and then it was with a piece of wood for pillow. These practices were carried further when he went to live with the Carthusian community at the London Charterhouse. He was there three years, without taking vows, but following, as far as possible, the strict round of prayer and contemplation observed by the white-clad monks.

He left with his mind made up. He had no vocation; and as though the period of trial had released some spring in his being he quickly completed his studies; became a barrister; was elected to Parliament; and finally married Jane Colt, a girl from the eastern county of Essex, who was called upon to play hostess to the foremost representatives of law and learning who met in one of the busiest households of the time.

'Utopia'

For some years the private life of More (although his wife died, and he quickly married again for the sake of his children) was on the same satisfactory level as his public career. He became under-sheriff of London. He acquired fame as the author of "Utopia," a fantastic satire on a society subject to the injustices that were rife in Tudor England and in which divine Revelation was unknown.

He was knighted, and entered the service of the reigning monarch, Henry VIII; but he was still, first and foremost, the man of firm religious faith, who heard Mass daily, who went on pilgrimage with the poorest and simplest, and who wore a hair-shirt under the fine clothes that betokened his worldly success.

But it was a highly dangerous time for a man of conscience to be brought into contact with royal affairs. Henry had tired of his legitimate wife, Katherine of Aragon, and with the taunting, tantalizing Ann Boleyn at his elbow he was seeking excuses to get his marriage annulled.

Cardinal Wolsey, then chancellor, played his own ambitious game by holding out encouraging hopes to the king. But the Roman canonists and theologians refused to be hurried, and in a fury of disappointment Henry stripped Wolsey of all his honours and entrusted the Great Seal, the badge of chancellorship, to Thomas More.

He filled the office as smoothly as he had acquired reputation as a lawyer, author, and man of learning. His family life continued on the lines that might have made it a model for any household. But the storm that swept Wolsey to ruin had by no means died down.

The Act Of Supremacy

The Pope, Clement VII, still delayed pronouncing on the validity, or otherwise, of Henry's marriage to Katherine; and as a step towards obtaining the judgment that he wanted, even though it meant overriding the universal tribunal of Christendom, Henry enforced a decree by which he was declared Supreme Head of the English Church.

From that moment More, although he well knew the folly of rashness and was inclined to prudence, saw that there was but one lonely way for him to follow. He prepared his family for a crisis, warning them that their manner of living (highly comfortable, yet tempered by a frugality that few in his position would have observed) must surely change. For although he had filled high places in the land, he was a man without wealth; and now he gave up his seal of office.

The weeks that followed, when his servants (including even the jester who had cut capers and jingled bells to lighten his master's graver moods) had been dismissed or recommended to friends, were some of the serenest in More's hitherto crowded life. But outside, in the world of events where he had ceased to play a part, events were changing rapidly.

Laws were passed whose general tenor was to make it high treason for anyone to stand by the traditional ordering of Christendom, with the Papacy as its seat of authority. Instead, the people of England were directed to recognize Henry VIII as declared head of their church with the shifting Cranmer as Archbishop of Canterbury.

More held consistently aloof. He was no theologian, to debate the rights or wrongs of Henry's marriage. It was not for him to question the law of the land which made Katherine's daughter, by Henry, illegitimate, and substituted the issue of the new queen, Ann Boleyn, as heir to the throne.

Called For Interrogation

But any denial of the Pope's authority was a different matter. Upon affirmation or denial of that historic fact, all else turned; and a commission was appointed to examine the attitudes of leading statesmen and churchmen towards it. Certain other selected persons were also called for interrogation, including Sir Thomas More.

It was a fine spring day when he left his home at Chelsea and took boat for Lambeth. The feeling of great peace was still upon him. He had fought the battle out in his mind so often, that now it occasioned less upheaval than the movement of the oars through the water. "I thank Our Lord the field is won," he said to his son-in-law, who accompanied him.

The meeting was inconclu-

sive, More steadily declaring that, while he was prepared to acknowledge the Act of Succession, he could not commit himself further. A few days later he was ordered to the Tower.

Not the least galling part of his imprisonment was the fact that his wife and, more especially, his favorite daughter failed to understand him. Many of the temporal lords, not to mention bishops, had pledged their obedience to the king. His family had been sorely enough hit, as it was, by their change of fortune. Apart from having procured no pension as ex-chancellor, his property was confiscated and his wife forced to sell some of her personal belongings. His own condition was most miserable, with even pen and paper taken from him so that he could only record his thoughts by scratching them down with charcoal.

Henry VIII—Now 'Pope'

Here again, it needs to be repeated, his enemies knew what was in his heart. They knew that, under the new despotism, he was guilty of treason. But although they plied him with questions and set verbal traps, he refused to voice the denial that would have convicted him, as surely as he refused to admit that Henry Tudor could suddenly be invested with the power of the Pope.

His ordeal came to a head in June, 1535, when he was brought to a form of trial in Westminster Hall. He stood there, a wasted figure, leaning for support on his stick, but still master of the scene—and of himself—so that his accusers were driven to frame a lie in order to ensure the prearranged verdict of "guilty."

Among those who had questioned him in the Tower was Richard Rich who, as solicitor-general, was one of the vilest tools in the Tudor service. On being summoned as witness for the Crown he now testified that in the course of conversation, More had declared that there was no power in Parliament to make Henry supreme head of the Church.

No further evidence was needed. No proof of such words having been spoken was called for. Nor could it have been given. There was only More's answer to condemn it as one of the great perjuries to which, not infrequently, the base have resorted in order to bring down the great . . . "If this oath of yours be true, I pray that I may never see God in the face."

It was then that Thomas More, statesman, lawyer, and son of the Church, spoke at length, as so often he had done in court, but now for the last time. There was no longer need for him to maintain a legal guard, no need to speak warily in order to parry the trick question. He appealed to the bishops of the Catholic Church

and to the Councils of Christendom to bear out his witness that no temporal prince could usurp the power belonging to the See of Rome—the authority of St. Peter and his successors . . . Then, having spoken, the prisoner left the hall with the edge of the executioner's axe, that was carried before, turned towards him.

He mounted the scaffold on Tower Hill on July 6th, joking, as surely as he prayed, to the last. His head was exhibited, with those of common criminals, on London Bridge; and Henry, glancing at Ann Boleyn on the day of the execution, seems to have glimpsed for a moment the deadly purpose, with its tragic results for England, that persisted beyond the attraction of her face, so that he blamed her for the death of his one-time friend.

Moscow Bank Account

An Irish-American has a bank account in Moscow. It was opened, by agreement between the United States and the Soviet Governments, for the support of the Catholic priests who officiated at the chapel of St. Louis (which is attached to the French Embassy in Moscow) from 1933 until the peremptory expulsion, two years ago, of Rev. Georges Bissonnette, A.A.

It was Mr. Michael Francis Doyle, Philadelphia, the great international lawyer who defended Roger Casement at his trial forty-one years ago in London, who undertook to support the priests in Moscow.

Although the most recently appointed priest, Rev. Fr. Dion, has not been permitted to enter Russia since his appointment two years ago, Mr. Doyle keeps his bank account in Moscow ready for the day when a Catholic priest may once again be permitted to return.

Mr. Doyle, who recently received the honorary degree of Doctor of Laws from the National University of Ireland, said that when Mr. W. C. Bullitt, U. S. Ambassador to Soviet Russia, in 1933, took with him to Moscow Rev. Leopold Braun, a priest with Irish associations, the Soviet government objected to his being maintained by the Church there.

The American Secretary of State was communicated with and Mr. Doyle, being informed of the position, gladly assumed the responsibility of supporting the priest and did so for twenty-two years.

A member of the Pontifical Tiberian Academy and many international bodies, Mr. Doyle has received numerous honours and titles from the Pope, from the Knights of Malta, from France and other countries.—**The Standard**

A Layman's Plaint

A reason for apathy

Name withheld

A NEVER failing favorite of many of our Catholic publications is the subject of the "Apathetic Layman." Is it always the layman who is apathetic?

To many of us it is a strange paradox that although we are encouraged, we are urged, we are sometimes thundered at from the altar to become more articulate Catholics, able to think and speak with authority and understanding on matters of faith as well as on world conditions in general—what can happen when we attempt to become better informed Catholics?

This is one experience. If it is an exception, that will be encouragement enough not to stop trying.

Our parish, the largest in the city, was and is without any form of discussion or study group.

Four years ago, when the Great Books Program came to town (a course open to the public, during which twice a month a different classic is discussed) we thought here might be a taking off place for the beginning of a Catholic group. I took a list of the books to be discussed to one of the parish priests. He had just come from Pittsburgh, where, we had heard, Catholic adult education flourished. I asked him if this were a course in which Catholics could participate. The works included: The Bible, Plato, Aristotle, Thucydides, Plutarch's Lives, St. Augustine's Confessions, John Locke, Rousseau, Montaigne, Declaration of Independence, Hamlet, St. Thomas Aquinas, and Machiavelli. For the last two, the moderator was to be a well-known Catholic attorney in town.

"Of course you can't attend secular discussions of these books," Father said coldly. "Have you purchased them?" I said we had, at a very nominal cost. "Well, next time," he said, rising and indicating the interview was over, "don't stick your neck out before you ask."

"But a Catholic group, with a Catholic moderator—?"

"Most women," said Father, "are too busy for such pursuits. Excuse me." With that, he left; and I and my list found our own way out of the rectory. This presented no difficulty, because by then I was able to slip quite easily through the crack underneath the door. So ended our first attempt to bring about a Catholic discussion group. So ended, too, our participation in the Great Books program, naturally.

Later, there was a priest at our parish who seemed to talk *to* you instead of *at* you on

Sunday; and the appeal for the furtherance of the lay apostolate that ran through his sermons again raised our flagging hopes. I wrote him:

". . . Considering the abilities that lie dormant in the so-called average person, it seems a shame that more effort isn't made to bring these abilities to the surface and put them to work for the Church. It may be we overestimate the value of adult Catholic education; and it may be, too, that it does exist and we just have never been fortunate enough to encounter it. But surely understanding among men must first be exemplified by the individual, by ourselves, before it can be exemplified by nations; and would not learning and studying under the direction of the clergy be a road to such understanding for Catholics? We must have direction—for enthusiasm without direction can burn itself out quickly and come to nothing.

". . . so thank you in advance for any words of guidance you might have, or advice that would lead to lighting candles of brighter knowledge in this parish. . ."

No reply.

A Day Of Recollection

Then a former priest of the parish held a Day of Recollection at a nearby town, which our Altar and Rosary Society attended. It was an inspiring day. Time and time again in his sermons throughout the day, Father stressed the need of individual effort and zeal: that it was not enough just to sit and listen piously, but through *organized* effort to put thoughts and words into action—Catholic Action.

Again our discussion club seemed not impossible. But, with some heartening exceptions, approach to members of parish groups met with a medley of, "It won't work here;" "I wouldn't touch it;" "Don't be a fool;" and "You'd be leading with your chin." From the pastor: ". . .wonderful idea . . .a needed project . . .one I've had in mind for some time . . .but the priests are too busy to direct such a group . . .on the other hand, you cannot organize without a director . . .suggest those interested attend our Inquiry Class for converts . . .under no circumstances, however, are you to ask questions or take any part except that of a listener."

So we attended the Inquiry Class, silently, and heard nothing that we had not been taught in school 20 or 30 or 40 or 50 years ago, and during those years, depending on our age! But we kept hoping and praying, and after three months wrote to the Day of Recollection Father:

". . . Since your Day of Recollection, we have been try-

ing to organize a discussion club in our parish—and a rough and rocky road it is.

"Are we dreamers to believe that organized Catholic groups can do much to defend, without taking a chip-on-the shoulder attitude, oblique attacks on our Faith? For example, this headline appeared in our local paper: 'Missionary Describes Role Played by Presbyterian Church in Mexico.' From this article I quote: '. . . of the 20 to 25 million inhabitants of Mexico, only one out of 20 are Christians (Protestants). . .Because of this there is a wide open field for missionaries there. . .Rev. T. told of the many difficulties incurred because of government oppression. . .They have no school buildings, as all religious teaching must be done in church structures. . .One of their dormitories was taken from them because a Bible was found there.' Taken from the newspaper article.

"We hear that you are speaking this Sunday at——— here in town; and we wonder if you could not, in your address, give us, even indirectly, some encouragement that could very well create a heightened interest in our proposed discussion club?"

"I Forgot—"

Six weeks later we received this reply: ". . . Just looking over my mail and read your most interesting letter. It reminds me that I forgot to put in a plug for your Study Club. I do hope that it has met with success and that you are increasing your knowledge and furthering God's vineyards here on earth. . ."

Blithe Spirit!

So, we thought, let's try the pastor again. We went to him and asked would he please assign a subject that we could prepare and have ready for him a sample meeting; and he could then judge for himself whether or not we were capable of learning and talking together intelligently.

The pastor refused to set a time or place; but he did agree to our preparation. We prepared our meeting, subsequently wrote him and never received a reply.

Then there appeared in the April 1955 issue of the *Catholic Digest,* an article on the value to Catholics of Esperanto, the world interlanguage. Again our hope took wings. For if Catholic study of Esperanto were to spread, it would at the same time spread the Pax Christi movement, with which Esperanto is closely associated.

From Henri Soudee, the Catholic representative of Esperanto in Washington, D.C., came the encouraging words: "I definitely think that the study of Esperanto is a good way to stimulate the zeal and practical activity of the lay apostolate. It gives you in a

very few hours the capacity to exchange postcards and greetings with your Catholic brethren throughout the world; and, after a few weeks, to write regular letters."

With this letter came a wealth of literature containing Esperanto information. To our own parish and to the next largest parish in town, we sent some of the bulletins on Esperanto, and asked if they would put them and a notice of a proposed study club in Esperanto on the church bulletin board.

Unanswered

No reply or response.

Our most recent effort (pending, since November 1956, permission by the pastor) is the organization of Christian Family Groups in the parish.

But we still believe in the need for articulate and aware Catholics; and we still believe that we, the laymen, are ready and have the capacity and ability to talk and study together. For this we need encouragement and leadership—and less berating of the "Apathetic Layman."

From a pamphlet entitled, "Catholic Action—What Is It?" published by Our Sunday Visitor Press, Huntington, Indiana, I quote the following: Q. "Must Not Catholic Leaders Be Prepared to Accomplish Such Drastic Reforms? A. Precisely, and that is why the Catholic Action movement is started in each parish . . . by the formation of Study Clubs. These Study Clubs should deal primarily with the social teaching of Christianity, with economics as they relate to human rights, with ethics as they relate to the family, to business, to the theater, to politics."

Is there such a described group in your parish?

Theology For Kids

"Our trouble began when the theologian was admitted to the nursery and was allowed to mystify and bemuse the poor little ones with his scientific terminology."

It was an Archbishop who made this observation, an Archbishop from Ireland to be exact, though he was at a safe distance from Dublin or Maynooth at the time of making it.

Never having oneself dared to say anything so alarming to pious ears, though often wanting to, it was pleasing to find the Archbishop's words reported in a book published by the Vatican Press, with imprimatur of the Vicar-General of Rome.

— Fr. Drinkwater in **The Clergy Review**

Apostle Of The Chippewas

Will he be canonized?

CHARLES J. CARMODY

FEW took notice of the intense young priest who stepped from the plank of the immigrant vessel. New Yorkers were making the most of that last day in 1830 and had little time for newly arrived foreigners. As he passed through the crowded streets, the winter wind chilled his delicate frame. Shivering slightly, he pulled the great coat that hid his shabby clothing more tightly about him. Lowering his head against the freezing air, he clutched the large carpet bag that contained all of his earthly possessions. Father Frederic Baraga, lately arrived from the old Austrian crown-land of Carniola, had come to give himself to the Indian missions of the Diocese of Cincinnati.

Trudging along, the young Slovene priest could not shake off the uncertainty that beclouded him. His thoughts moved slowly over the past. Even though he had lost his parents as a boy, he had received a good education. His record at the Gymnasium of Laibach and his later law studies in Vienna had proved him promising enough. His teachers had even told him that they expected great things of him. But then he met the great Father Clement Maria Hofbauer in Vienna, who had moulded his thoughts and turned him toward the priesthood.

Returning home to Slovenia, he was ordained. After that things became so complicated. Transferred from one appointment to another, he had become a controversial figure in the Diocese of Laibach. His preaching, his program to educate the illiterate, even his charity toward the poor, and above all his simple efforts to revive eucharistic piety had been so misunderstood. The people had flocked to him, embarrassingly so; a large number of the clergy had supported him; but many in authority branded him a troublemaker. In retrospect, the young priest recognized that he had been too impulsive, that he had tried too hard; but even now, as he lonesomely paced the streets of New York, Baraga was convinced that he had been right and they had been wrong. He had tilted with the slowly dying gorgon of Josephism and had been thrown.

His mood brightened as his thoughts turned to the white and gold brochure that had come from Vienna in those troubled days. Bearing the imperial crest, it announced the formation of an official mis-

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The author writes from the Church of St. Thomas the Apostle, Escanaba, Michigan.

sion-aid society in the dual monarchy — the Leopoldine Foundation. As he walked on, his facile memory recalled whole passages from the booklet describing the needs of the Church in North America, with pointed reference to the Diocese of • Cincinnati. Baraga smiled at how quickly he had posted his application to Bishop Edward Fenwick before he could change his resolve. The foreign missions had always been in the back of his mind anyway. He had watched each mail until the letter of acceptance finally arrived.

His pace slowed. It had not been easy to leave. Staring about at the coldly unfamiliar buildings, he wondered . . . Should he have remained in Slovenia? Had he been too impulsive once again? Was this what God expected of him after all? These many years later, history, which perceives the finger of God in the unfolding pattern of men's lives, gives definite answer to the young priest's distraught questioning.

Labors Among The Algonquins

Taking up the arrested labors of the Jesuit Blackrobes, Frederic Baraga preached the Gospel for almost four decades to the Algonquins of Michigan's vanishing frontier. Accompanied by Bishop Fenwick, Baraga opened his missionary career in the spring of 1831 among the Ottawas in northern Michigan. After two years of continued success at Arbre Croche, he moved down to the early site of Grand Rapids where he established another mission among the same people. While there, Baraga passed under the jurisdiction of the newly erected Diocese of Detroit.

In 1835, the missionary left for LaPointe, a small settlement on Madeline Island in Lake Superior. Here, off the coast of northern Wisconsin, Baraga began his monumental labors among the Chippewa tribes. His last major mission was founded among these people in 1843 at L'Anse in Upper Michigan's Copper Country. He remained at L'Anse until his consecration as Vicar Apostolic of Upper Michigan a decade later.

It is not romanticizing to say that Baraga emerges as one of the most inspirational figures in the history of the American Church. He stands with Serra and DeSmet in his ministry to the Indians of our nation. In a boom land where the bulk of men had come to pillage and despoil, the saintly priest stood prepared only to give. Totally devoted to his Indians, he went to them wherever they were. No forest, no island in his vast territory was unknown to him. Shooting perilous river rapids in a fragile canoe, entering dreary swamps, and trudging the frozen wilderness with aching,

bleeding steps, this sensitive and cultured priest went from village to village seeking the souls of this abandoned people.

Frequently in his quest for souls, he exposed his life to danger and each time was mysteriously delivered. Complete in his dedication to the poor savages, he taught them, defended them; and in time, came to look like them. He ate their frequently revolting food and slept in their ill-smelling lodges, all the while preaching to them in lyric Chippewa of the wondrous love of God. When at last death ended this remarkable apostolate, the once fiery eyes had been seared by the icy blasts of Lake Superior and the erect frame of youth was palsied and bent under continued privation, but well over 4,000 Ottawas and Chippewas had felt the loving hands of Baraga pour the waters of salvation upon their copper-colored brows.

He Loved The Indians

The principle underlying Baraga's unusual success with the Indians was simple. He had come to evangelize them not nationalize them. Although he became a citizen of the United States shortly after his arrival, the missionary held no predisposition for that aspect of American civilization which was so ruthlessly crowding out the Indians. Sprung from a people who for centuries had struggled to preserve their native culture, Baraga greatly sympathized with the Indian's determination to keep his language and his land. Thus, with marked facility he learned to speak the Indian languages. His genius enabled him to formulate and publish the entire grammar and syntax of the Ottawa and Chippewa languages, as well as to compile complete dictionaries of both tongues. Since he was able to think in the native idiom, Baraga's Indian prayerbooks, catechisms, and sermon books are said to reflect the effective simplicity of Our Lord's parables. It is indeed significant that the missionary wrote his first pastoral letter as vicar apostolic in the Chippewa tongue. Baraga's Indian works are still widely used by modern missionaries.

A great admirer of the Jesuit Reductions in Latin America, Baraga attempted to set up his own major missions as centers of Christian living. From these bases he would work into the wilderness about him. While very often the tomahawk was the only tool available to him, the priest succeeded in erecting several well built churches. At L'Anse he was able to house the Catholic Indians in a series of sturdily built cabins. In his missions, community prayers and religious instructions were held each day. On Sunday, the Indians attended two Masses

and Vespers as well. Wherever possible, Baraga opened a school and frequently taught the classes until a lay teacher could be hired. In spite of ceaseless activity that carried him far into the night of a crowded day, the priest was up each morning at dawn to spend an hour in meditation. Even the hardships of a day-long trek in the frozen wastelands did not keep him from kneeling close by the camp fire to recite his Breviary, as his Indian guides slept exhausted.

Support From Slovenia

Funds for all his apostolic activities were sent by his family and friends at home. Expected support for the Leopoldine Society never really materialized. It is interesting to note that a French wine merchant annually sent large quantities of champagne which the American Fur Company sold for the benefit of Baraga's missions. Many a packing case made its way from Slovenia into the wilderness bringing velvet and brocaded vestments, religious articles, and even holy cards for the Indian children. An artist friend of Baraga's, Matthew Langus, sent a large number of his paintings to grace the frontier chapels.

In general, however, Baraga never had enough money to do all that he wished. More than once he was cheated out of government allotments by prejudiced officials. In fact, for eighteen years he labored without any support from the government at all. It is said that in practically every mission he suffered from some anti-Catholic bias. Often discouraged by his complex problems, Baraga more than once confided to his diary—"Only the wish to help these poor Indians attain eternal salvation keeps me here." The missionary could have always returned to the pastorate of some large German parish in the East.

By 1853, mining operations and lumbering had so developed in Upper Michigan that white migration was streaming into the peninsula. The day of the Indian was over and Baraga was powerless to stop it. To cope with the changing situation, the Vicariate Apostolic of Upper Michigan was created with Frederic Baraga as its first ordinary. He began with three churches and two priests. Four years later, he was made Bishop with his see at Sault Ste. Marie, where the famed locks had just been constructed. Because of population shifts, Baraga removed his cathedral to Marquette in 1865.

Bishop Baraga

If we read his diary correctly, Divine Providence imposed no greater burden on Frederic Baraga than the mitre. His years of dealing with the transparence and docility of his Algonquins little prepared

him for the devious ways of the white man who frequently spoke with a "crooked tongue." More than once he was tempted to resign his office. Sadly enough, Baraga was a generous man who could little understand the lack of generosity that he found in others.

Being a Bishop made little change in Baraga's routine. Although his age was against him and he often suffered from a sharp chest pain, the old missionary continued his journeys among the Indians largely on foot. He never missed an opportunity to bring the Sacraments to a dying Indian, even though it would take him miles into the woods. Once, while in his late fifties, the prelate was forced to plod through the snow for twenty-four hours without rest or food.

Like many of the great saints, the old Bishop never surrendered the privilege of teaching the catechism. In his diary, he mentions: "I instruct daily two small Indian boys, Louis and Charley, whom I began to instruct the day before yesterday and whom I shall instruct all winter, if they but come." Surely, such words offer touching evidence of the great man's simplicity.

In the fall of 1866, Baraga was seized with a stroke while attending the Second Plenary Council of Baltimore. Because of his critical condition the other Bishops advised him to seek a warmer climate rather than to return to Marquette. The old missionary only shook his head and answered, "And now we go home."

In his last days, Bishop Baraga could not speak. One day as the end grew visibly near, the priest then stationed at the L'Anse mission came to make his last report to the dying prelate. With anxious movements, Baraga placed an old tin box in his hands. In it was twenty dollars—all the money that the old missionary had in this world—his last gift to the Indians. Truly, he had given them everything he possessed. The good Bishop died on January 19, 1868.

In 1950, the Bishop of Marquette set up an historical commission to work with the Baraga Association in promoting the beatification of the saintly prelate. A full investigation of his life and his work is now being made. It is our prayer that Bishop Baraga's day will soon come.

"Get Going!"

"I am getting a little tired of listening to and reading so many fine dissertations with nothing following the dissertations. My great interest is action."—Cardinal Stritch.

The Liturgy and Rubrics

WALTER J. SCHMITZ, S.S., S.T.D. **Questions and replies**

LAST year we had a good deal of discussion about how long the adoration at the repository should continue on Holy Thursday night. There is something in the instruction that mentions "at least till midnight." Some Fathers said that meant go to midnight and call it quits. Others said that was the minimum and that adoration should continue throughout the night. What is the required length of this period of adoration?

The decree of November 16, 1955 stated that "this (adoration) is to be started once the Mass of the Lord's Supper has ended and is to be continued at least until midnight." It may however continue for the rest of the night. But even though the solemn reposition of the Holy Eucharist does continue until the Good Friday service, we must remember that at midnight of Holy Thursday, "the memorial of the Lord's Passion and Death takes the place of the liturgical remembrance of the institution of the Holy Eucharist." Hence, the more solemn period of adoration ceases with midnight, but the adoration may be contined through the night and the following day until the hour of the Good Friday Liturgical Service.

Commemoration of SS. Peter & Paul

On January 18 we had the feast of St. Peter and on January 25 the feast of the Conversion of St. Paul. At our parish we had High Mass on both of those days and the problem arose about commemorating St. Paul and St. Peter on the respective days, since commemorations other than 'orationes imperatae' are ruled out at sung Masses. Should we have made the commemoration?

The commemoration of SS. Peter & Paul should have been made on the respective days, since "an *inseperable* commemoration is always made immediately after that to which it is joined, as if they made a *quid unum.* For example, St. Peter and St. Paul on each other's feasts." (Bugnini, Simplification of the Rubrics)

Calculating Anniversary Day

What method is to be followed and how strictly must it be interpreted in calculating the third, seventh, or thirtieth day for the anniversary requiem Mass?

Father O'Connell tells us that "these days may be calculated either from the day of death or burial and by recognized usage, in making the cal-

culation the day itself (of death or burial) may be included or excluded. Hence, e.g., if a person died on March 6 and was buried on March 8, the privileged seventh day would be either the twelfth, thirteenth, fourteenth, or fifteenth of March.

"Should a person die after midday, the day of death may be counted according to the civil reckoning (from midnight to midnight), or according to the liturgical reckoning (from first Vespers to second Vespers). For example, a death occurring at 3 p.m. on Thursday, may be calculated as happening on Thursday or Friday."

Blessing of Candles

Since the ordo directed that the blessing of candles this year (1958) be done on Septuagesima Sunday, we at our parish skipped this ceremony due to our tight schedule of Sunday Masses. Must we bless candles on this particular day or can we bless them any time of this year?

According to the Roman Missal, candles that are to be used in church during the year as well as the candles to be used in the procession for Candlemas Day are to be blessed on that day in the ceremony prescribed. However, candles may be blessed at any other time and on any day following the formula found in the Roman Ritual.

Color of Antependium

Must the tabernacle veil and antependium be changed to correspond to the color of the Mass vestments? More precisely, if the priest offers a Requiem Mass on a day when the Votive or Requiem Mass is permitted, what color veil and antependium are required?

Normally, according to the rubrics of the Missal, the antependium should be the color prescribed for the feast or the office of the day. However, "for a private votive Mass, the color of the antependium should be the same as the color of the office of the day and not of the private votive Mass, as, for instance, when a private votive or Requiem is celebrated, the color of the antependium should not be violet, but the same as the color of the day.

"For a private votive Mass, celebrated solemnly, that is, with deacon and subdeacon (Solemn Mass), or celebrated in chant (Missa Cantata), it is fitting that the color of the antependium should correspond with the color of the vestments." (Collins, *Church Edifice and Its Appointments)*

Requiem Mass Orations

When Mass intentions are given to be offered for "deceased persons," what oration is to be used in the Missa Quotidiana, the third one of that Mass or the special one in the

"orationes diversae"? If I offer a Requiem Mass for a person at the first opportunity after hearing the news of the death, what Mass and what oration do I choose from the Missal?

If an intention is given for a Requiem Mass for a number of deceased persons, the oration at the end of the *orationes diversae* "pro defunctis pluribus" should be choosen.

Father O'Connell *(Celebration of Mass)* directs that "on any convenient day after the announcement of a death (and even before the burial of the person), not liturgically impeded for a privileged Requiem Mass, in any church, one Requiem Mass — solemn, sung or low — may be celebrated for the deceased person . . . If the date chosen permits the celebration of a *daily* sung or said Mass, then many Masses may be sung or said in the one church, and all as *in die obitus*. . . . The formulary for this Mass is the same as for the Mass *in die obitus*. . . . The Mass *in die obitus* is used with the prayer given in it, for the Mass after having received the news of the death and any Requiem Mass that may be legitimately celebrated between the time of death and burial."

Holy Communion Distribution

This is a large city parish and the communions are very numerous here on Sundays. We now reserve the Blessed Sacrament at the side altar before the first Mass and at the Masses start the distribution of Holy Communion immediately after the Consecration. Is this practice allowed? Also, to hasten the distribution, one of the assistants here when giving out Holy Communion starts at the left and then on each alternate rail goes from right to left. Would this be allowed?

This practice is followed in many churches, so much so that it has almost become a custom. Father O'Connell in a foot-note says that "for a sufficient reason another priest may begin the distribution of Holy Communion before the Celebrant, provided he uses Hosts which had been consecrated previously to the Mass that is in progress." There are very many priests who would not go along with this thinking, simply because there is too much rushing with ceremonies, Mass, etc. One wonders oftentimes just how much is gained — and what a distraction to people trying to follow the priest offering the Mass!

The same author referred to above directs that "when there are several rows of communicants he must always begin at the left-hand side and move towards the right (it is incorrect to distribute Holy Communion moving in the opposite direction), and even when the number is very great he must make the sign of the cross and say the *entire* formula as he

communicates each person." *(The Celebration of Mass)*

DOMESTIC PRELATE'S DRESS

Should a domestic prelate dress in his black or purple cassock at Benediction or at Solemn Benediction of the Blessed Sacrament?

In the event that he is celebrant or attending in the sanctuary, a domestic prelate should wear the purple cassock, since that is strictly speaking the correct choir dress. However, a custom has arisen in this country whereby many of the domestic prelates wear the black cassock trimmed with purple piping, so that it has become almost an accepted choir dress. However, according to the books, this is strictly, a house cassock and not official choir dress.

Some years ago an article entitled "For Prelates Only" by The Right Reverend M. A. Chapman appeared in this publication. I quote only a few lines from it, apropos of the problem suggested by our inquirer:

"Men who have been selected or proposed by their superiors to our Holy Father for eccleciastical honors are not bound or required to accept them, but if and when they do, they *are* bound and required by every rule of loyalty and respect to the highest authority, to carry out to the letter the regulations governing their rank in the Church. Little is left to the individual taste, just as in the use of the liturgical vestments a priest would never, either through humility or aesthetic preferences, refuse to wear part of the Mass vestments, omitting, for example, the amice because he fancies it does not become him, or the maniple because it happens to get in his way, or the whole vestment because it is too elaborate. So he is bound to use the costume appropriate to whatever grade of Prelacy he has accepted, and to use it at the times and in the places laid down by the rule of etiquette."

Christian Living

"The supreme need of the Church today is an army of earnest men and women who, imbued with the spirit of Christ, will uncompromisingly work for their religion, not so much by controversy about doctrines, but rather by the more difficult argument of a life inspired by faith and hope, and firm in its application of Christian principles to the common acts of daily existence."—Archbishop Cushing.

The Code of Canon Law

V. REV. PAUL R. COYLE, J.C.D. **Questions answered**

I HAVE a number of cases in my parish of parties who are living in invalid marriages which cannot be rectified because of the impediment of previous marriage bond. The people are willing to live as brother and sister. Is there anything that can be done for them?

The granting of permission to parties to live together as brother and sister is not reserved exclusively to either the external or the internal forum. Public cases belong in the external forum, and the ordinary is the final authority in all cases, since these involve the welfare of the community and the danger of scandal. Canon 2356 outlines the procedure for the ordinary to follow in regard to bigamists.

In the internal forum the confessor is competent to judge the disposition of his penitent, and it is within his field to make the decision whether, in a particular case, the materially proximate occasion of sin is formally remote, or, maybe, does not exist at all. It is of importance to note here that the competence of the confessor extends only to occult cases; if the knowledge of the bad marriage is a public fact, the matter must be taken up in the external forum with the ordinary as the final authority. Though in occult cases the confessor is undoubtedly competent, nevertheless it must be conceded that the granting of the brother-sister permission is a *"res plena periculis, ideoque fere numquam permittenda."*

False charity on the part of the confessor, or laxity through an appeal to the dictum *"sacramenta propter homines,"* is not a sufficient reason for granting the permission. It is true that the sacraments were instituted by Christ for the salvation of men, but the Church specifies that the reception of them is available only to those who are duly disposed, namely the ones who are truly contrite for all past sins and who cherish the firm purpose of not sinning in the future, which entails also the use of precautionary measures to avoid the occasions of sin.

The confessor should be aware of the warning of St. Charles Borromeo, which has often been repeated by the Holy See: *"Ex magna absolvendi facilitate, magnam peccandi facilitatem oriri necessario debere."* In particular the pre-eminence of the spiritual good of the community must always be kept in mind. Since the private good of the penitent must yield to the common good, the confessor must avoid the occasioning of scandal and

must safeguard the good of the community, even in extreme cases when the refusal of absolution would expose the penitent to the possibility of grave infamy.

Moreover, in dealing with penitents who have repeatedly succumbed to the same proximate occasion of sin, the confessor cannot always extend the dictum: *"Poenitenti credendum est, sive pro se sive contra se loquenti."* The penitent can easily err in estimating the sufficiency of his own disposition. The final judge in the matter of the requisite dispositions of the penitent is the confessor, after careful questioning regarding the past circumstances. Experience will show that many penitents in their ardent anxiety to be readmitted to the reception of the sacraments make promises very freely, but after absolution forget these promises most readily, or do very little towards keeping them.

In occult cases *in foro interno* the competence of the confessor cannot be questioned, but he is hardly in a position to ascertain all that needs to be known. Sometimes the penitent may in good faith believe that the invalidity of his marriage is not publicly known, whereas in reality it may be a subject of current gossip, which is discreetly kept from his ears. The penitent may have been responsible for the break-up of the former marriage, and the granting to him of the permission here in question would be regarded as placing a premium on his misdeeds. Again, the confessor may indeed be sure of the dispositions of the penitent, but he has no way of ascertaining the willingness of the other party to forego without a struggle all physical relations. In view of these difficulties the confessor should be guided by the advice of eminent canonists and moralists that the granting of permission to parties to live together as brother and sister is a very dangerous thing, and *should practically never be undertaken by him.*

The ordinary is responsible for the promotion of the spiritual welfare of the community, and hence the matter of regulating the avoidance of scandal falls under his jurisdiction. He is in the dominant position to employ a variety of means to determine the danger of scandal in any particular case, and to judge the dispositions on the side of both parties.

(Godley, "Brother and Sister Arrangements in Invalid Marriages," p. 13.)

I was taught that the Code requires that adults should be baptized immediately before Mass and then assist at Mass and receive Holy Communion. Is this an obligation?

From the words, *nisi graves urgentesque causae obsint,* in Canon 753, par. 2, such would

seem to be the case, especially if the word statim were to be interpreted according to its proper significance as it is in the text of the canon. Both Capello and Fanfani consider these precepts to be of grave obligation by reason of the fact that only a grave and urgent cause will excuse an adult from assisting at Mass and receiving Holy Communion immediately after his baptism. Vermeersch (1858-1936) did not attach a strict interpretation to the word *statim,* and therefore did not regard these precepts as involving a grave obligation.

Rather, he stated that an urgent excuse is not required for an adult to defer his fulfillment of these precepts, as long as this deferment is not for a long period of time. He interpreted *statim* as allowing for an interval of two or three days. Thus he concluded that the practice of baptizing adults in the evening, and of having them assist at Mass and receive Holy Communion on the following day, is perfectly lawful.

Augustine likewise was of the opinion that a grave obligation was not discernible in the law of the Code, for he stated that, although the baptism of adults should be conferred in the morning, yet the time of the baptism can be regulated according to the convenience of the subject who is to receive the sacrament. Augustine drew his conclusion from the words of the *Roman Ritual, "si hora congruens fuerit, celebratur Missa, cui neophyti intersunt."* He further added that custom, wherever it so exists, may permit a person to deviate from the obligation of immediate assistance at Mass and reception of Holy Communion.

Other authors are also of the opinion that these precepts are not of strict obligation, and that the doctrine of Vermeersch may be followed in practice.

De Clercq states that a reasonable cause will permit the deferring of assistance at Mass and the reception of Holy Communion to one or several days, either to the following day, if the adult was baptized in the afternoon, or to the following Sunday, when the baptized adult must attend Mass.

In any case the law is not absolutely clear concerning the proper interpretation of the term *statim,* and there are probable opinions on both sides of the question. Since the law, therefore, is doubtful, it cannot be considered to have a binding force. Thus there seems to be no solid ground for objection to the practice of baptizing an adult either in the afternoon or in the evening, as it is usually done in the United States, and of permitting the baptized adult to go to Mass and receive Holy Communion at his convenience either the next day or a few days later.

(Conway, "Time and Place of Baptism," p. 69).

BOOK REVIEWS

Life of Christ

by John A. O'Brien, Ph.D.

John J. Crawley, New York, 1957, pp. 623 $8.95

FATHER O'Brien has given us still another version of Our Lord's works and sayings. Although his effort is not to be classed with those of Prat and Filion, since he is writing for an entirely different reading circle, it is worthy of a place beside the classics of Christology.

He explicitly eschews "prolonged discussion of the innumerable moot questions in archeology, chronology and textual criticism, and detailed analysis of Christ's messianic consciousness, His eschatological discourses, the interaction of His divine mind and will upon their human counterparts, and other psychological problems with which the subject abounds," since these would only tire the general reader.

Nevertheless, deep study and careful research are evident behind the easy prose, and this "Life of Christ" can be a great help to us priests as well as the laity in learning better to know and love Our Lord.

The scenes from the life of Christ which form the decorative opening of each chapter are reproduced from the stained glass windows in the Cathedral of Milan. The endpapers reproduce stained glass windows from Chartres. The binding duplicates that of a Gutenberg Bible originally bound by Fogel of Erfurt and bearing the symbols of the four Evangelists.

It is altogether a handsome and satisfying volume. — C.M.W.

Meister Eckehart Speaks

edited and introduced by Otto Karrer

Philosophical Library, New York, 1957, pp. 72, $2.75

Come South Wind

a Collection of Contemplatives edited by M. L. Shrady Introduction by Martin C. D'Arcy, S.J.

Pantheon Books, New York, 1957, pp. 158, $3.00

WHAT may well be called a revival of interest in the mystics, a phenomenon of fairly recent years, is altogether a good sign. Something like that hatred of "enthusiasm" which marked Deism and Rationalism has, unfortunately, made itself widely felt at least in English speaking Catholicism to the exclusion of religious feelings as suspect and even unmanly. A curious result and side effect was not that religious emotion died out at all but that it often manifested itself in the trivia, in an abnormal taste for the unusual or the "praeternatural," and sometimes in sheer sentimentality of which we are loathe to give examples since it can still be found among us.

But the mystic is not sentimental, nor a seeker after sensationalism; he or she is a God-intoxicated person, God-centered, profound, sometimes difficult to compre-

hend and not likely to be the object of a cultus based on religious fads and novelties. To substitute the mystic for the "medicine man" can only be a change for the better. These two volumes are further expression of the fact of that change and are, accordingly, welcome.

A well known scholar, Fr. Otto Karrer, offers a splendid introduction to the meaning of Eckehart that must not be omitted by anyone who hopes to utilize this book. It accentuates the traditional content of Eckehart's thought and indicates its orthodoxy while at the same time it vividly portrays the clear headed, hard-headed, even witty but totally dedicated, director of souls who fought both against "the trend of a coarsening externalism in Christian life and against pseudo-mystical tendencies of his time." The story of Eckehart's final tribulation is also told with great plausibility and coherence. One looks forward to the appearance of a more formal study of Eckehart's "system" to which the author alludes.

Come South Wind is a little more catholic in its selection and offers examples from such diverse mystics and spiritual guides, of varying merits surely, as St. Augustine, St. Anselm, Cardinal Nicholas of Cusa (himself, incidentally, an admirer and disciple of Eckehart), Suso, Eckehart's successor, St. John of the Cross, Pere Gratry and, in our day, Father D'Arcy, Louis Lavalle and Thomas Merton. It is a kind of mixed grille. Nor does the introduction by Father D'Arcy help the ordinary reader a great deal except in that it refers him to his own magisterial *Mind and Heart of Love*, a "tough" book for the average reader.

Of the two, we suspect that the first will prove more satisfying to the one who would somewhat suddenly essay to tackle the problem of reading what rare great souls have had to say about their direct experience of the Divine (and this is what mysticism is). Lest this be considered a kind of disparaging remark — which it is not — let us confess that the second volume offers more variety of scope and, because some of its authors, like the possibly too much celebrated Father Merton, are, whatever their ultimate reach and range, nearer our earth and more readily intelligible, will be of greater immediate appeal. One should, in any case, start to feed on the great tradition, whether on Eckehart or on Tauler, or Suso, or others cited in the second volume.

The wonderful story is told of Francis de Sales who had astounded doctors assembled at the command of the Pope (Baronius, Frederick Borromeo, Bellarmine . . .) that he once yielded to the importunities of a good nun to answer the question of what he thought *the* virtue he wanted her community especially to cultivate. He was then in his decline and death was not far off. Really he should have been left alone. But, the gentleman par excellence, he requested a sheet of paper and laboriously wrote on it one word in exaggerated large letters — HUMILITY.

This story may seem irrelevant in a review and in this combination of loosely connected remarks. This is far from the truth. Glory as we may in a resurgence of in-

terest in spirituality and mysticism, one lesson remains, and always will remain, paramount — the lesson so obvious in each biography of a Saint. Humility is the virtue by which we all learn little by little and at the expense of individual mistakes.

All the mystics saw this, from St. Paul who paid a dear price for his illuminations, whatever it was, to the "Little Flower," a great saint, the victim of a silly adulation. As Eckehart put it — one can regard God as the peasant looks at his cow. The analogy is the more impressive because homely, or, if you like, vulgar: "You love it for the milk and the cheese which you obtain for your own selfish aims." Here is the true mystic at his most forthright and at the level nearest to Christ.

One must not let the renewed interest in mysticism ever become a "fad." Religion represents no whim or fancy. It is founded on the humdrum of daily living and it is no excuse for failing to meet the diurnal details. It does not exalt one's feeling of complacency or feed the ego; more frequently it demands abasement and contradiction. As Fr. D'Arcy puts it, "The way is exceedingly difficult, so arduous, in fact, as to terrify all but the bravest of lovers."

The mystics are, indeed, "the greatest of lovers." Read aright, they will draw us on out of ourselves to their own Object.—John McCorkle, S.S., St. Edward's Seminary, Kenmore, Washington.

De Imitatione Christi Libri Quatuor

Pustet, New York, 1957, pp. 334, $2.00

WITH all of its 334 pages, this little book is less than half an inch thick, small enough to be carried in one's coat pocket, and yet the type is large blackface. Printed in Regensburg, with an imitation black leather cover and gilt-edged pages, it is of a piece with the handsome editions of the Breviary and Missal produced by this fine old house.

It should be especially useful to priests who spend their life traveling. I am sure, too, that it would be cherished by any seminarian — indeed, by any priest who might have the good fortune to acquire it. — R.G.

Fenelon's Letters to Men and Women

selected with an introduction by Derek Stratford

Newman, Westminster, 1957, 208 pp., $4.00

TO most of us, Fenelon is a name that we come across in a church-history course or in an Ascetics class. Perhaps we remember vaguely in later years that the name is associated with Quietism, but more likely when we hear or read the name we do a bit of lumber-shifting in the attics of our minds and take satisfaction in being able to say to ourselves: "Oh, yes. Fenelon and Bossuet and Lacordaire and those fellows. French spirituality and all that sort of thing."

In the present volume, Derek Stratford has tried to make Fenelon come alive in two ways. The first is his introduction, prefaced by an editorial note in which he acknowledges his debt to J. Lewis May for his facts and to Michael de la Bedoyere for his conclusions. The twenty-one or so pages of the introduction are a deft sketch of

the times and the life and the political failure and ascetic triumph of a man who excercised much charm over many of his contemporaries. The introduction is, too, something of a brief to rescue Fenelon from the (to use the modern term) "smear" of Quietism, and to point up the essential soundness of his spirituality.

In the introduction the editor does a commendable job in achieving his purpose. The selections from Fenelon's writings, which Derek Stratford intends as his second means to revivify the "exiled" bishop, seem to be less effective for his purpose. It is not that the letters are not full of practical wisdom and solid piety so much as that their style is obviously not only of another age but even of another milieu or culture the like of which we have not in the world today. They give the impression, too, of being even in translation (I would not think because of translation) consciously literary, even, perhaps, pedantic, striving as much for rhetorical finesse as for ascetic instruction.

Such a book as this has real value for a student interested in an excursion down one of the byways of Christian spirituality. It seems doubtful, however, that it will have a widespread appeal.—Vincent M. Eaton, S.S., St. Charles College, Catonsville, Maryland.

St. John of the Cross

by Father Bruno, O.D.C.

Sheed & Ward, New York, 1957, 495 pp., $6.00

JOHN of the Cross, Spaniard, priest, mystic and saint was a contemporary of Teresa of Avila, and his name is linked with hers forever because of the work that both did in effecting the reform of the Carmelite Order.

He was born at Fontiveros in Old Castile in 1542, the youngest of three children who were left without a father not long after John's birth. John's widowed mother, Catherine Alvarez, was a woman of deep faith, and even though she lived in poverty she did pass on her spiritual treasures to her children. John was particularly receptive. In his early years he began to practice the holy austerities that were to characterize his life.

At the age of twenty-one John became a Carmelite, taking the name of John-of-St.Mathias. He chose to follow the primitive Carmelite rule, and it was his first desire to remain a lay brother. However, he was dissuaded from this desire and, after completing a thorough course in theology in 1567, he was ordained.

John's meeting with Teresa was a milestone in the history of the Church as the two were to work together not only to establish the reform but also to aid each other, and many of their associates, in reaching the heights of sanctity.

The details of St. John's life are, of course, too intricate to set forth here even briefly. Father Bruno chronicles them admirably in 359 pages of his book, which also contains a postscript by Fr. Benedict Zimmerman, O.D.C., and more than 100 pages of notes, as well as a copious index.

As for the doctrine of St. John, Jacques Maritain points out in his introduction: "It has been a matter of pressing and urgent necessity that someone with the double qualification of membership of

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the Carmelite Order and sound historical scholarship should produce a life of St. John of the Cross -- as a corrective to the strange ideas concerning him that are commonly to be found in the minds of those interested in the mystical life. That necessity is here most adequately met by Father Bruno of Jesus and Mary."

It should, perhaps be pointed out that Father Bruno's "St. John of the Cross" is not a new work. It was written in 1929 and published in English in 1932. The publishers, however, have rendered a distinct service in making the book available again in a new and handsome edition. — Raymond Gribbin, Baltimore.

The New Guest Room Book

Assembled by Frank J. Sheed

Sheed & Ward, New York, 1957, 448 pp., $7.50

AMONG the Catholic literati there are few men, if any, who are venerated more than Dr. Frank J. Sheed. The fact that he's a publisher may add to the cult of Sheed and the undeniable fact that he has penned many fine originals also adds lustre to the ikon. For this reason, and others too numerous to mention, it is considered sacrilege to criticize this man. But criticized he shall be for a big, fat, heavy book just published by Sheed and Ward. The book is whimsically titled: "The New Guest Room Book."

Smack in the middle, we are given Monsignor Ronald Knox's dubious contribution to the field of who-done-its, "The Viaduct Murder." The host who expects his guest to wade through this detective story simply doesn't want his guest to be a guest too long. Some of the perspectives by G. K. Chesterton are good, some not so good. The few pieces by Paul Claudel, Caryll Houselander and Coventry Patmore are a delight. Let it be said to Dr. Sheed's credit that he includes a miniature poetic classic on page 380: "Limbo" by Sister Mary Ada.

Dr. Sheed, always the gentleman, warns us that none will like all that is contained within the covers of his collection. This fair warning is worthy of the man. I doubt the wisdom of wasting (too harsh a word?) such fine paper and time and work on such a book. However, let it be remembered that the book can have a wholesome function: the guest can prop it against his door, thus keeping out the host who would plague him with such a book. It can serve another useful purpose: instead of taking a sleeping pill, the guest can hold the book for a few minutes. This will surely tire him and then he can fall off to restful slumber. Amen. — Joseph A. Mastrangelo, Pittsburgh.

Shakespeare: A Portrait Restored

Clara Longworth, Countess de Chambrun,

P. J. Kenedy, New York, 391 pages, $7.50

SHAKESPEARE. A Portrait Re*stored* is the English translation by Clara Longworth, Countess de Chambrun, of her *Shakespeare Retrouve*, published in France in 1947. This excellent biographical work climaxed the author's lifetime dedication to studying the

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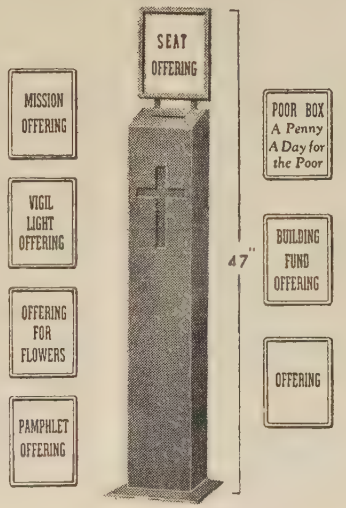

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From time to time, the Countess refers to Shakespeare's Catholicity, calling upon a wealth of detailed evidence to support her conviction that he: (1) came from a Catholic family, (2) was raised a Catholic, (3) knew the Catholic faith well, and (4) treated its priests and practices with deep respect. In this last regard it should be recalled that he frequently ridiculed the ministers and teachings of the various new sects of his day.

Whether Shakespeare practiced the religion of his birth and early years we have little knowledge. In all truth the anti-Catholic persecutions of the times and the life of a playwright and producer in raucous, boisterous London made such a practice difficult. Nevertheless, as the Countess recalls, we have the word of Richard Davies, Anglican Archdeacon of Coventry, and of William Fulman, that Shakespeare "died a Papist."

Shakespeare: A Portrait Restored brings together a wealth of fresh and exciting information, and truly deserves the attention of any reader who enjoys knowing more about the life and writings of England's greatest writer. — Ralph A. Klinefelter, Ph.D., Pittsburgh.

Currente Calamo

Continued from page 294

they to guide them with his hand;
No Holy Roman Church was there, with its clear and strong sunshine,
With its voice of truth, its arm of power, its sacraments divine."

And another:

"The month of May, with a grace a day
Shines bright with our Blessed Mother;
The angels on high
In the glorious sky,
Oh, they know not such another,
Nay, they know not such another!"

And still another:

"O happy Pyx! O happy Pyx!
Where Jesus doth His dwelling fix."

But bad as they are, they can't compare with some of the Anglican efforts, written in the 18th century and calculated to keep the lower classes content — the rich man in his castle, the poor man at the gate, the good God in His heaven beaming down over all. Thus we find the little Irish orphans of 1727 happily chirping that

"The meanest reptile of the earth
Is not beneath Thy care,

Currente Calamo

And we, although of humble birth,
Thy godlike beauty share."

A hundred years later, a devoted Anglican missionary to India, the Reverend J. F. Beddy, was inspired to write the following classic:

"O pity the Hindoos, for sad is their case!
For bread they have none, and they perish apace.
May they soon be relieved from this terrible rod,
Have faith in our Savior, and worship our God.

"O pity the Hindoos and pray to the Lord
To send them His Spirit and bless His own Word,
That Hindoos and Moslems, converted by Grace
Will serve Queen Victoria in war and in peace."

Which Mass?

A college student suggests that before beginning his Mass on weekdays, the priest should announce what Mass he intends to read.

There is no problem in parishes with requiems six days a week, but the others could take care of this with a special box in the weekly bulletin or perhaps a notation following each intention listed.

"I am sure," our correspondent writes, "that the parishioners would appreciate this announcement tremendously. It would be so easy for the priest to do."

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ST. Mary's Seminary, Baltimore, has just announced one of the most valuable single gifts it has ever received: 6,000 volumes from the private library of Father Edward P. Arbez, S.S., retired professor of Semitic languages at the Catholic University. The part of his library which Father Arbez turned over to the seminary at this time pertains in general to Scripture and its auxiliary disciplines.

Born in Paris in 1881, Father Arbez first came to the United States in 1901 to finish the seminary course he had begun at St. Sulpice. From 1901 to 1903 he studied at C. U., blending his theology course with a study of the biblical languages, an avocation which was to dominate his scholarly life.

Having returned to France to make his Solitude (the Sulpician novitiate) and to be ordained, Father Arbez came back to America in 1904. He now began a 25-year career of teaching Scripture and Church History at St. Patrick's Seminary, Menlo Park, California. The only interruption was a year of Semitic studies at C. U. in 1917-18.

It was largely during this period that he accumulated his library. Far away from C. U., Father Arbez found that if he were to keep his interest alive in Scripture, Semitic languages, and the Near East, he would have to gather together a library of his own. And he did.

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Father Arbez retired in 1951 at age 70. This did not mean inactivity, for he kept his post as chaplain to the Sisters at Caldwell Hall, at the same time doing work for the Government translating Hebrew and Arabic. With the departure of the Sisters from Caldwell Hall, Father Arbez moved back across the street to Theological College. It was then that he fulfilled a long-expressed desire that his library be turned over to St. Mary's. Keeping that part for which he had most immediate need, he presented the seminary with 6,000 volumes. Father Arbez never taught at St. Mary's, but had received his doctorate in theology there in 1938 and he wished that his books be of profit to a new generation of Sulpician Scripture students at St. Mary's.

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The writer lived seven years in the same community with Father Arbez. To close on a light note, is was reported among us students that once when he went to France for the summer, a few of the Sisters made a project of giving his books a more decorative arrangement. When he returned that fall, he found all the red bindings on one side of the room, blues opposite, brown bindings between, and miscellaneous colors on the fourth side. He was upset. Understandably.

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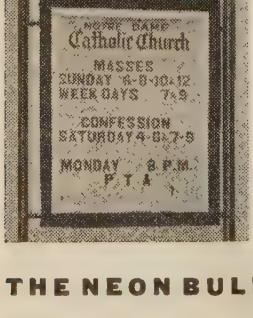
It Can Be Done!

IN Lent, of 1957, I obtained permission from the Ordinary to binate for the ceremonies of Holy Week, making it possible for the parishioners of both my parishes to participate in the ceremonies every year, instead of every other year as had been customary. I asked for this permission because it is difficult to get a helper during Holy Week, and because the parishioners, witnessing these ceremonies only on alternate years, had come to look upon them as un-



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important, so that when their turn did come up only a few attended. A brief outline of my 1957 Holy Week schedule follows:

HOLY THURSDAY — Mission Church — 4:00 p. m. — Adoration until Midnight.

Mother Church — 8:00 p. m. — Adoration until 1:00 a. m. Friday.

GOOD FRIDAY — Mission Church —1:00 p. m.

— Mother Church — 8:00 p. m.

HOLY SATURDAY — Mission Church — 7:15 p. m.

Mother Church — 10:00 p.m.

Confessions in the two parishes (45 families in one; 25 families in the other) were heard on Wednesday of Holy Week, and the people were urged to receive Holy Communion on the three Major Days. The response on the part of the people was nothing short of spectacular. Whereas the year before this permission had been obtained there were just a handful present for the sacred rites, last year both churches were filled on all three days of Holy Week. While this schedule was exhausting, to say the least, because of the fasting and the race against time between the two parishes (25 miles apart), etc., the unanimous expression of faith of my parishioners amply compensated for all efforts made.

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EXTENSION'S MAIL BAG

The day-by-day story of the Home Missions comes to the Catholic Church Extension Society in the bags full of mail it receives every day. Here is a typical appeal from a missionary bishop: "We are trying to minister to our Catholic flock scattered over an area as large as some Eastern States. Our resources are a small group of zealous missionary priests, a smaller group of devoted Sisters and revenue insufficient to support even them properly. How can we build new chapels in growing communities? Who will build our schools? How shall we be able to build up this diocese for the future without providing now for its future priests and other religious vocations? What can we do now for such essential charities as orphanages, homes for the sick, aged and the needy?"

A typical letter from a missionary priest would be something like this: "When my bishop assigned me this parish I wondered how I could keep myself busy here. I soon found I had under-estimated the situation. The new parish had a small congregation, no rectory and five missions to care for. I rented a room in town and started to meet the people. To my surprise I found that the town was full of fallen-away Catholics. Now that they have a resident priest, they are coming back to church. I do wish I had a rectory. It's difficult to take care of parish calls in a boarding house."

We regularly receive appeals from missionary Sisters that read like this: "We are several miles from the main highway in this Southern Mission. We have the great privilege of reserving the Blessed Sacrament in our little chapel and this makes us very, very happy. There is just one difficulty. We need vestments, linens and altar furnishings. Could you help us just a little bit?"

These are some of the problems facing the bishops, clergy and Religious laboring in missionary areas here in this country and other areas under the American flag. They turn to The Catholic Church Extension Society with prayerful hope in their hearts. The Extension Society was established to bring the day-by-day story of our Home Missions to the attention of our Catholic people especially in the larger archdioceses and dioceses where Catholics are enjoying the religious luxuries of adequate churches, schools, and charitable institutions.

In Extension Magazine each month you will find selected missionary articles and appeals describing the most urgent missionary needs before us at that time. (Consult the table of contents under the caption, "Articles.")

By reading these appeals you will enjoy a vantage point for observing the growth of the historic Church of Christ—the Holy Roman Catholic Church—fulfilling its divine commission to "make disciples of all nations." You can see the Church in action, reaching out its spiritual services to all parts of our country. You can see the spiritual frontiers disappearing as the Church establishes itself in new areas where it was hitherto unknown or misunderstood.

Your charitable help is needed today. Why not send Extension Society a donation for our needy Home Missions? We will transform this donation into hope and encouragement as well as material aid for our deserving missionaries.

LET'S MAKE AMERICA CATHOLIC
BY SUPPORTING OUR HOME MISSIONS

The Catholic Church Extension Society

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Forced Unionism

YOU are certainly right when you say that the problems of management have not been adequately reported in the Catholic Press. Outside of Catholic Action News, The Wanderer, and the Brooklyn Tablet, how many Catholic periodicals reported the recent article on the labor question by the Most Rev. Archbishop Aloysius J. Muench, Apostolic Nuncio in Germany and Bishop of Fargo, N.D.?

According to this venerable and learned churchman, "The legislation of our country gives Labor a favored position: it is exempted from the provisions of the Sherman Anti-Trust Law of 1890 and the Clayton Act of 1914. This gives Labor in a certain sense a monopoly position. Complaints are growing about monopolistic practices; even though these are not the rule, the fact that they occur hurts the cause of labor. 'Featherbedding' is one of these practices; organized labor forces on a helpless employer, often in small industries, workers they do not need; it is a job-making device.

"Sensing their power, unscrupulous labor leaders call 'wildcat' strikes; not infrequently these are accompanied by destruction of property, attacks on fellow-workers who do not countenance such strikes, and other acts of violence.

"The closed shop and collective bargaining are used to make and compel unfair and even unjust demands. Secondary boycotts are

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countenanced without thought of moral implications.

"The public has become much alarmed about all these happenings. Consumers pay the bill in the end through higher prices; it goes without saying that all monopolistic practices, no matter by whom employed, increase the costs of production. Labor, too, pays for them, because the 65 million workers with their families make up an important, indeed the most important, sector of the consuming public."

Opposes Compulsion

Perhaps, too, Father Coogan would be better advised to substitute the words of an American Archbishop for those of the Quebec Hierarchy. Discussing the usual advisability of union membership, Archbishop Muench continues:

"This duty, however, cannot be imposed on the worker with absolute finality. There are situations in which he cannot in conscience be a member of certain unions: they may be radical, and in consequence a danger to his faith and morals; they may advocate practices which are contrary to all dictates of the law of God and to acknowledged principles of right conduct; in all conscience he cannot by membership abet or approve them.

"This creates a difficult situation for him. Perhaps the only way that he can hold his job is through membership in such a union. It helps him little to be advised that he bring about a reform from within. Anyone who knows how tightly held official positions are in unions and how hardened policies of ac-

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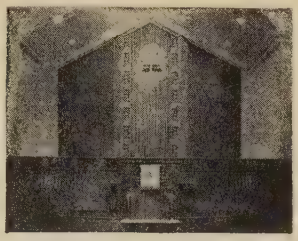

Methodist Church, Kent, Ohio.

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tion have become will consider such advice as a counsel of despair.

"If, then, an opportunity presents itself to exercise his right to work without belonging to that type of union it would seem that under circumstances as outlined above he may exercise it. The dictates of conscience take precedence over all other considerations."

Sincerely,
M.M.
Chicago

To Combat Termites

ON reading the interesting "Termites" in your current number (Feb.), I learned to my surprise that I need not have gone to India for first-hand knowledge of the white ant. As part of my experience I might mention the preventive remedy on the mission (Patna), which was simply good old "coal oil" (kerosene) and "eternal vigilance."

But how to be vigilant against an enemy not much bigger than the head of a pin? Well, the good Lord has not given them a free hand, for they are practically blind to daylight. So when they come out of the ground they start a tunnel of mud and keep up its construction till they reach their prey.

Fail to take notice of the tunnel and you pay the penalty of damaged vestments in the sacristy or the destruction of a picture. This latter was the fate of my 9th

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Station of the Cross, as I found out to my sorrow one morning before Mass. The enemy had come like a thief in the night, up from the ground, through brick walls and a cement floor. The Indians advise digging down, where the ants come out of the ground, and capturing the queen of the colony; but how are you going to identify a pinhead queen? Sprinkle some kerosene. If the little white devils favor your church, better not have wooden altars. (My predecessors in Jamalpur, Bihar, India lost a wooden altar to the white ants, but Our Lady and St. Joseph got the congregation to replace it in marble.)

With best wishes.

Sincerely in Christ,
H. P. Milet, S.J.
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Certain bishops have clearly

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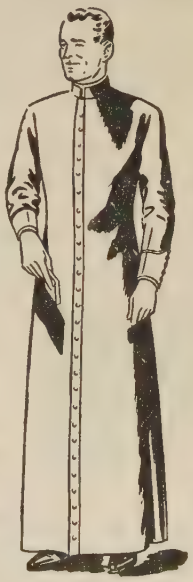

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Correspondence

branded such laws as immoral: only Fr. Keller, C.S.C., Fr. Coogan, S.J., and one more other Catholic writer have said anything in favor of such anti-union laws. In my opinion they do not represent even one per cent of Catholic opinion on the matter. And I do think they don't know the facts of union life, despite their sincerity.

I am greatly disappointed. My original admiration for THE PRIEST began when I saw it as a champion of social justice, especially with regard to Negroes and other minority groups.

Devotedly, in Our Lord,
Name Withheld
Pennsylvania

Catholic Directories?

WE are trying hard to complete our file of The Catholic Directory. Has anyone any Directories prior to 1898? Our file is complete back to that date with the exception of 1904 and "complete" editions of 1923, '33, '34, and '35. We also have some duplicates if anyone would care to swap.

Fraternally,
(Rt. Rev.) R. A. Neudecker
Church of the Holy Redeemer
Marshall, Minnesota

'Usurpers — Foes Of Free Men'

THIS will advise you that "Usurpers — Foes of Free Men" by Hamilton Long is being offered free of charge to clergymen by the Christian Freedom Foundation. Mr. Long, a member of the Bar of the State of New York has written

a powerful documentary on the revolution that has taken place in our country during the past twenty years by the Supreme Court's usurpation of authority. This book was first published in 1957. It is 114 pages, paperback, for sale to the general public at a dollar. For your free copy, address
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New York 19, N. Y.

Converts: Impressive Totals

AS a result of the news items in the Catholic Press telling of the number of converts and reclaimed fallenaways resulting from the recent Catholic Census and Information Program launched by the five bishops of Wisconsin, requests have come from bishops and priests asking for copies of the census cards, invitation leaflets, workers kits and other materials used in that crusade.

Your readers will be glad to learn that the Ave Maria Press, Notre Dame, Indiana, has had copies of all this material reproduced, and will supply samples to bishops and priests to help them in organizing census programs on either the diocesan or parish level.

While final reports have not yet been received from all the dio-

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ceses, preliminary reports indicate that the program yielded gratifying and fruitful results in the five dioceses. Upon the completion of the first set of Information Classes in the Milwaukee archdiocese and Madison diocese, the converts were received in public ceremonies in their respective parish churches on Sunday, December 22, 1957.

On the following Sunday 406 converts were confirmed by Archbishop Albert G. Meyer in St. John's Cathedral and an overflow of 259 were confirmed by Auxiliary Bishop Roman Atkielski. Thus a total 665 converts were received as the result of the first of four completed courses of instruction scheduled to be given in the parish Information Classes conducted throughout the state.

On the same Sunday 251 converts, gained through the Census Program in the Madison diocese, were confirmed by Bishop William P. O'Connor in St. Raphael's Cathedral. These three impressive ceremonies were witnessed by thousands, including hundreds of the relatives of the converts, many of whom are expected to be enrolled in forthcoming Information Classes.

The impressive army of 916 converts, confirmed simultaneously in the two dioceses, constituted a great source of satisfaction for the canvassers and proved that their shoe-leather apostolate was decidedly fruitful. Similar gratify-

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ing results are expected from the other three dioceses — La Crosse, Green Bay and Superior — when the final reports are received.

Not less significant than the number of converts already received is the fact that Public Information Classes are now being conducted regularly in virtually all the parishes of Wisconsin and the laity are active in recruiting prospects. These developments indicate that with God's grace a new high in convert totals will be reached in most of the parishes of the state.

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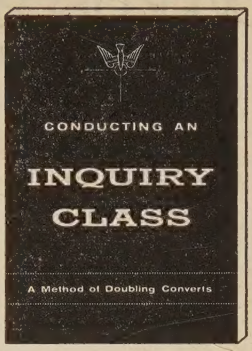

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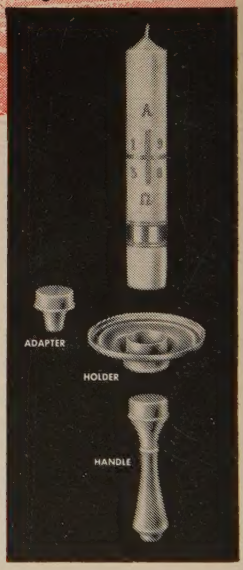

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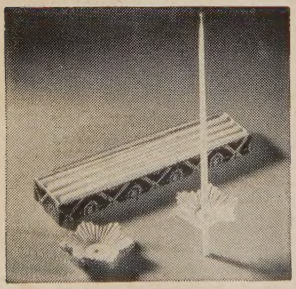

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